अष्टकवर्गः

ASHTAKAVARGA

With Translation in English
and Explanatory Notes

By

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and

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FOREWORD

"*To every thing there is a season, and a time to every purpose under the heaven* :"— So says Solomon the ancient sage, and the truth of these words of wisdom cannot be better comprehended than through the science of astrology, for the aim of the science is to guide humanity by pointing out periods of prosperity and adversity in individual as well as national life and by defining the various stages in the evolution of man. By the beacon light of the stars the science helps us in locating the time and place of any event and depicting also the nature of the event. Thus it plays an important part in the life of the human race, and naturally from times immemorial wise men of every country have been trying to discover various methods for calculating the time factor underlying every "season" of human life and for foretelling the quality of the harvest of the season.

It is well-nigh impossible to say exactly when and where astrology had its origin. But we may safely assume that the birth of the science was almost synchronous with the birth of the human race, for otherwise we cannot explain why we come across traces of ancient people lisping in the language of the stars in almost every nation that has some claim to high antiquity. As for India, it may be a moot point whether she rocked the cradle of astrology, but no one can deny the fact that she has contributed a very large amount of knowledge to promote the growth of the science. This great heritage of the past, or at least a part of it, is being slowly re-discovered through the efforts of research scholars, and I am glad to say that one such welcome attempt to recover an ancient treasure from the hands of all-devouring Time has been successfully made by my friends Shri C. S. Patel and Shri C. A. S. Aiyar in compiling and publishing this treatise on the Ashtakavarga system.

The authors of the treatise have given us a full and lucid explanation of the principles and the *modus operandi* of the Ashtakavarga in the light of the knowledge garnered from every possible source, with the result that what they are presenting us today is not merely the re-hash of some moth-eaten Sanskrit tome but a critical compendium of all available information on the subject.

I am sure that no discerning student will fail to appreciate the labour and critical acumen that the authors have brought to bear on this work.

Natal astrology consists of two distinct sections. The first section enables us to form a general idea of the sum-total of planetary influences scattered through the different houses of the horoscope, what the stars have in store for the native by way of success and failure, pleasure and pain, fame and notoriety. The second section mainly deals with the time factor governing the planetary and stellar influences concealed in the birthchart, the *Paka-kala* (moment of maturity), as it is technically known, of the promise of the birthchart. The *Paka-kala* is generally deduced from the periods and sub-periods (Dasas and Antardasas) of planets. There is an overwhelming number of Dasa systems propounded in ancient works, but most of them have been consigned to oblivion. Of the three or four systems that still hold the field, the Vimshottari system is the most popular. Next comes the transit system which is equally popular, or even more so, among both Indian and European astrologers as a simple key to the timing of events. It is very often used quite independently, but sometimes it is also applied in combination with the ruling Dasa or current directions. The more philosophic among Indian astrologers make a subtle distinction between the function of the Dasa system and that of the transit system. The current Dasa and Antara, they say, show what we have to reap from the seeds of our past Karma while the transits denote the Karma we are sowing for our next life. Be that as it may, there is no doubt whatsoever that transits are the most facile and indispensable part of the astrologer's armoury in India as well as abroad.

Unfortunately the method of considering transits that is in vogue today is extremely puerile and shallow, to say the least! All that our astrologer wants to know is the sign occupied by the Moon at birth. He does not care to inquire what Navamsa or Decanate, much less the exact degree, is occupied by the Moon. Nor does he care to consider what house is tenanted by the Moon or by the transiting planet, for he is blissfully ignorant of the importance of the house positions of planets! But the acme of absurdity is perhaps reached when on the entry of any planet into a new sign he presages a change of fortune, for better or worse, for every Tom, Dick and Harry ! These Moon-sign or moonshine forecasts, if given in writing, usually end up with the stock phrase "*Shubham bhavatu,*" God bless you,—or in other words, God save the client ! If the reader is inclined to think that I am drawing an unnecessarily gloomy picture of the present plight of Indian astrology, let him browse through the pages of some of our popular astrological magazines and he will be convinced of the truth of my remarks. But, then, the trouble is that if the reader is familiar only with the horoscopy of the benighted westerners, he is bound to get bewildered within the mystic maze that passes for the horoscope in our magazines ! He will be left wondering whether the figure is to be read from left to right or right to left or upside-down !

It appears that some of our ancient astrologers were quite aware of the superficiality and absurdity of depending solely on the Moon-sign in judging the effects of transits. Thus, for instance, Gunakara who flourished some time about 1496 A.D. writes in his *Horamakaranda*—

> यद्गोचरे जन्मगृहाद् ग्रहाणां पृथक् फलं द्वादशराशिषूक्तम् ।
> नृणां तदेकर्क्षभुवां फलस्य भेदादनैकान्तिकमुक्तमाद्यैः ॥ १ ॥
> यत्र स्थितः शीतकरो नराणां स्याज्जन्मराशिं तमुदाहरन्ति ।
> यथा तथा येषु खगाः सलग्नाः स्थिता न ते सप्तकतो भवन्ति ॥ २ ॥
> अतोऽष्टराशिर्मनुजोऽत्र सर्वैः प्रोक्तोऽत्र तेभ्यश्च शुभाशुभानि ।
> फलानि तेषां च वियोगयोगा यदाष्टवर्गोत्थफलं स्फुटं स्यात् ॥ ३ ॥

The effects of transiting planets that have been delineated by the ancient Acharyas on the basis of the Moon-sign would be experienced in different ways even by persons born under the same Moon-sign or the same Nakshatra, and this difference arises owing to the difference in the Lagna (rising sign) and the distance of planets from the Lagna. (1)

The sign occupied by the Moon at birth is known as the Janma-rasi (birth sign). But every sign that is occupied by some planet or other is capable of producing certain effects, and the Lagna is also equally potent in this respect. (2)

Thus the native responds to the influence of eight signs—seven pertaining to the planets and one to the Lagna. Every planetary influence, therefore, must be judged not only independently, but also through the interaction of planets. This system of calculating and judging precisely the influence of planets is called the Ashtakavarga system.(3)

These remarks of Gunakara ought to serve as an eye-opener to all astrologers of the present day who are sacrificing accuracy to simplicity and making a travesty of the real teaching of the ancients. Let them ask themselves whether the ancient teachers were just indulging in some childish fancy when they devised elaborate schemes of judging planetary strength or split every degree of the zodiac into its fractional parts, and let them contrast the ways of the ancients with the perfunctory manner in which they themselves deal with horoscopes.

The Ashtakavarga system appears to have originated in the very remote past. Acharya Varahamihira (circa 500 A.D.) mentions it rather casually, as if it had already become an integral part of the standard teaching on astrology in his day, not requiring a very detailed exposition. It is quite likely, therefore, that the system originated some centuries before Varaha, perhaps a couple of centuries even before Christ.

The system is, no doubt, rather intricate and laborious, and those shallow practitioners who feel that predictions ought to come trippingly to the tongue as soon as one knows the Moon-sign or the Moon's Nakshatra have not been able to appreciate its importance. Consequently it has fallen into disuse in recent years, though at times some practitioners do add a series of bald Ashtakavarga tables, without a word of interpretation, in order to produce an awe-inspiring scroll and fleece the gullible client ! Let us hope that the authors of the present volume would succeed in reviving and popularizing this half-forgotten system of the ancients and earn the credit for setting at least one part of the house of astrology in order.

The careful student will find that the Ashtakavarga system, as expounded in this volume, provides certain keys for judging the strength of houses and planets, and for evaluating the potency of transits on the basis of the eightfold division of the *bhavas* (houses) of the horoscope. The authors have indeed done a great service to the cause of astrology by bringing together all available information on the subject in this omnibus volume. The example of ceaseless and painstaking research that they have thus set before the younger generation of scholars is certainly worth emulating.

In conclusion, I sincerely wish that this valuable work should be accorded a warm welcome by all earnest students, Indian as well as foreign, and I pray that the Divine Power that inspired the authors to undertake this project may grant them further opportunities to explore other promising fields of astrological research.

YESHWANT K. PRADHAN

5th February, 1957.

AUTHORS' NOTE

The Ashtakavarga is recognized as an outstanding system of prediction among the several systems advocated in the standard works on astrology. It has been commended as the best and the most indispensable key, so that all predictions have to be made only after a consideration of the Ashtakavarga. But the treatment of the system — its methods of application and interpretation — found in the existing works is not exhaustive and thorough enough for students to understand, which is a serious deficiency in the outfit of the modern astrologer. The present work consisting of about 950 verses and treating exclusively of the Ashtakavarga and its practical application is an attempt to fulfil this long-felt desideratum. The work contains in one volume materials collected mainly from available standard works on astrology, the last two chapters being based on manuscripts hitherto unpublished. The plan of treatment is, we hope, quite suitable from the student's point of view : The original Sanskrit verses come first ; then follows their translation in English with copious explanatory notes and comments, and an example horoscope has been worked out in detail so as to give a clear idea of the application of the system. The idea of computing Ashtakavarga on the basis of the Bhavakundali, in preference to the usual Janmakundali, first suggested by Shri Uttamram Mayaram Thakar in his Gujarati work *Jyotish Vijnan Ane Laghu Parasari,* has been adopted for reasons given in the Prologue and the text. The book is also furnished with appendices containing the minimum details necessary for the Ashtakavarga calculations (except, however, the calculation of the Shadvarga strength which is beyond the scope of this book). An index to verses, and to the subject matter, a bibliography and a glossary of the terms frequently used are also included. A noteworthy addition is the Sarvachanchachakra (p. 64) which will prove useful in connection with Chaps. XVI and XVII, and the Ashtakavarga Ayurdaya calculations in Chap. XV.

We wish to express our grateful thanks to Shri Yeshwant K. Pradhan, Jyotishacharya, for the encouragement and co-operation that he has given us while this work was in progress, as also for writing the Foreword ; to Shri Amritlal L. Shah, Hon. Secretary, Bombay Astrological Society, for his unstinted help ; to Prof. N. A. Gore, M.A., Dip. Lib. (Bom.), Librarian, Asiatic Society of Bombay, for procuring transcripts of manuscript copies of the *Jatakatilaka* and the *Brihatyavanajataka* and correcting the Sanskrit text in proof form ; to Shri K. S. Sivaramakrishna Iyer, B.A., for his guidance and interpretation of the difficult passages in the text ; and to Shri Pranjivan Amin and Shri Anant Pandya, M.A., for their unsolicited help in correcting the proofs.

We also wish to acknowledge our indebtedness to the Asiatic Society of Bombay, for permission to publish the chapter on Ashtakavarga from the manuscript of the *Jatakatilaka* of Kamalakar ; to the Bhandarkar Oriental Research Institute, Poona, and the Oriental Institute, Baroda, for supplying the photostat copies of the chapter on Ashtakavarga from the manuscript of the *Brihatyavanajataka* of Meenaraja and permitting its use ; to the Janmabhumi Panchanga Karyalaya and the Bombay Astrological Society for helping us in many ways ; and to numerous friends and well-wishers who prefer to remain anonymous, for their constant support and co-operation.

Any suggestions or comments regarding necessary additions or improvements to be made in this work shall be gladly received and considered for the next edition. We shall consider our labour amply rewarded if this work proves helpful in enabling students to make predictions with greater confidence and greater success than at present and brightening the name of the much-maligned science of astrology.

C. S. PATEL.
C. A. S. AIYAR.

Bombay, February, 5, 1957.

PROLOGUE

Ever since the dawn of creation man has been prayerfully invoking the stars in their courses to lift the veil of the inscrutable Future. The Egyptians, Chaldeans, Chinese, Greeks, Hindus had all been endeavouring, with more or less success, to predict the destiny of men and nations by the position of planets and fixed stars, and in doing so they had also been noting the motions of the planets and building up the edifice of astronomy brick by brick. Prediction of events by means of astrology may be classified under the following six divisions :—

* 1. *Mundane* — Dealing with celestial phenomena like eclipses, planetary conjunctions, new-moons, etc., their time of occurrence, and their effects on nations, countries, etc.

2. *Annual Forecast* — Used for foretelling the weather, agricultural outlook and other matters from the nature of the planets presiding over each of them in the annual horoscope cast for the new (Equinoctial) Year.

3. *Genethliacal or Natal Astrology* — Very interesting and complicated. It foretells the character, destiny and other matters about a person from the rising sign (Ascendant) and the planetary configurations, aspects, etc., at the time of birth.

4. *Transit system* (*Gochara*) — This describes the effects produced on individuals by the transit of planets and the aspects formed with reference to their radical positions. This can deal with a short period only.

5. *Horary system* — Deals with the horoscope prepared at the time some question is put to the astrologer and predictions based on that. These are for the immediate future.

6. *Electional system* — Deals with the selection of right time for any business or function. The conditions and positions of the celestial bodies at a selected moment have a significant influence on a person's activity. The basic principle of this system is that according to the good or bad influence due to their positions in the heavens and with reference to the Ascendant at the time of commencing any undertaking, the celestial bodies cause success or failure, joy or sorrow, profit or loss, etc.

The first five systems tell us what is in store for us in the light of the Ascendant and planetary positions at a given moment. But the Electional system tells us what the planetary positions and aspects should be to start a good function in order to ensure success, on the assumption that we have the freedom to choose the most auspicious time.*

NATAL ASTROLOGY

For accurate and correct predictions the horoscope that we cast has to be correct. There are various methods of rectification of the horoscope. The positions of the planets in the heavens and their insertion in the proper houses (*Bhavas*) come next to that.

In the Indian system of calculating the planetary positions, the system originally in use was known as the Parahita (traditional) system. Later on it was modified from the observed discrepancies and brought into line with the Drig (observation) system. But subsequent to the discovery of the telescope and the use of advanced methods of mathematical calculation, it was found that the Drig system also was not very accurate. Now-a-days many almanacs and ephemerides are compiled on the basis of the elements of the Nautical Almanac, such as Raphael's Ephemeris and modern Indian Panchangas which claim to give correct positions of planets.

There are two systems of locating the planets, namely, the Sayana (tropical) and the Nirayana (sidereal) system. In the Sayana (*cum* precession) system the 1st point of Aries from which all planetary positions are given is located at the Vernal Equinox, the point at which the Sun crosses the Equator in his northerly course. On account of the precession of the Equinox this event happens once in every year of 365.2422 days which is less than the sidereal year of 365.2564 days. The difference in the two types of the year is due to the fact that the Equinox recedes in a westerly direction by 50″ of arc annually. This results in an increase in the longitudes of the fixed stars.

In the Indian system the 1st point of Aries is reckoned from the fixed star Revati which one school of astronomers identifies with Zeta Piscium, and all positions are measured from this. Thus there are two methods of reckoning the longitudes of planets. The Sayana or the tropical system based on the moving zodiac and the Nirayana or the sidereal system based on the fixed zodiac.

. . . . Adapted from the *Kalaprakasika* by N. P. Subramanya Iyer.

At some date in the beginning of the Christian Era the initial points of the two zodiacs were identical. The exact year when this happened cannot be definitely ascertained as the determinant star Revati has disappeared. Various dates have been assigned to this coincidence of the two zodiacs by different astronomers with the result that there is no agreement in regard to the amount of Precession (Ayanamsa). The rate of annual precession also is taken as 50″, 52″ or 60″. The precession adopted by some leading astronomers and Panchangas in India is based on the assumption that the longitude of the star Chitra (Alpha Virginis or Spica) is 180° of the fixed zodiac; hence the value of precession for 1956 January 1st is 23° 13′ 38″ and the annual precession 50″.26.

It is evident that the position of a planet is the same in the two systems, the only difference being that in the movable zodiac it is with reference to the Equinoctial point, and in the fixed zodiac with reference to some fixed star. By deducting the Ayanamsa from the Sayana positions the Nirayana positions are obtained and vice versa.

But, for precision even in the Indian system the calculation of the Ascendant and the 10th house is first carried out by the Sayana reckoning and the Ayanamsa is deducted from the result afterwards. The Sayana mode of reckoning has also to be used to find the declinations of the planets and the duration of the day and night.

METHODS OF HOUSE (BHAVA) DIVISION

The Ascendant and the M. C. (10th house cusp) and other house cusps are calculated by one of the usual methods. In the Indian system the duration of the day has to be taken into account to calculate the 10th house cusp. The cusps of the remaining houses are then determined by one of the following methods :—

(a) *Method of Placidus* or the Semi-arc System : " The principle of this system is the trisection of the semi-arc of each degree of the ecliptic. By successively adding 1/3 S. A. (diurnal) of any degree to the Sidereal Time of its ascension, said degree is found upon cusp of the 12th, 11th and 10th house, respectively; similarly, by adding 1/3 S.A. (nocturnal) to the Sidereal Time of its descension, said degree is found upon cusp of the 6th, 5th and 4th house."

(b) *Method of Campanus* : "The principle of this system is the trisection of a quadrant of the Prime Vertical, (which is a great circle passing through the zenith point, and at right angles to the meridian), by great circles mutually intersecting at the north and south points of the horizon ; the cusps of the houses being the degrees of the Ecliptic cut by these circles".

(c) *Rational Method ascribed to Regiomontanus* : "The principle of this system is the trisection of a quadrant of the Equator, comprised between the horizon and meridian, by great circles mutually intersecting at the north and south points of the horizon ; the cusps of the houses being the degrees of the Ecliptic cut by these circles".

(d) *Method of Porphyry* : "The principle of this system is the trisection of the arc of the Ecliptic intercepted between the horizon and meridian. The arc of the zodiac between the Ascendant and the 10th house is divided into three equal parts, giving thus the cusps of XI and XII houses. Similarly trisection of the arc between the Ascendant and the 4th house gives the cusps of II and III houses."[1]

This method of House division is generally followed in the Indian system. Half the sum of any two adjacent cusps is taken as the border line (*Sandhi*) of the two houses (*bhavas*). Thus each house has a definite range and the planets are posited in properly delimited *bhavas,* unless, of course, some of them choose to sit on the fence ! The planet's influence on the *bhava* occupied is maximum when it is at the cusp or near it, and it is least when the planet is on the border line (*Sandhi*).

JUDGMENT OF THE HOROSCOPE.

Western system : In this system the character and destiny of the native are delineated from the Ascendant and the position of planets in the angles (Kendras) and other houses and the mutual aspects of the planets, as also their aspects to the Ascendant and the 10th cusp. The timing of events is effected by means of directions in the Progressed horoscope.

(1) The Progressed Horoscope : (a) *Primary Directions* : the rotation of the earth on its axis from west to east brings a new degree of the ecliptic to the Mid-heaven every 4 minutes. The passing of each degree across the M. C. is supposed to represent

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[1] See *Casting the Horoscope* by Alan Leo, pp. 110, 111.

one year in man's life. Thus the directions of a man who lives for 90 years are completed within 6 hours after birth. The orbital movement of the planets during this time is negligible. The planets move from house to house and form certain directions to their radical positions and to other planets. These directional changes can be calculated by considering the planets fixed, and advancing the M. C. 1° every year and taking the Ascendant according to the latitude of the place. Observe the new aspects which these form with the radical planets as also the changing mutual aspects of planets. These Primary Directions are said to indicate the events in a man's life which are beyond his control, the inescapable destiny that smiles or frowns on him.

(b) *Secondary Directions* : Apart from the directional changes effected by the earth's rotation the planets themselves change as they revolve in their own orbits. Taking a day to represent one year of life, the span of 90 years is completed by the movement of the planets in about 3 months. The horoscope cast for the same time as that of birth, on the day which represents the year, is the basis of judgment in the secondary system. The aspects formed by the progressed planets to the radical ones and the aspects to radical angles are judged, taking one planet after another. The solar directions thus formed are the most important. Then come the M. C., the Ascendant and the directions of other planets to those in the radical and progressed horoscopes. The Lunar directions are taken next. Since the Moon traverses about 13° in a day many directions are formed in the course of the year. Therefore, by taking 1/12 of the actual diurnal motion of the Moon the exact month in which a certain aspect is formed can be determined.

Another simple method of Directing is the Radix system in which the average daily motion of the Sun (59′ 8″) is taken as the increment for every year, for the Sun, Moon and every planet and M. C. The Ascendant corresponding to the directional M. C. is determined from the Table of Houses for the latitude of the birthplace. The aspects formed by the progressed planets with the radical ones are then studied in order to judge the trend of the coming year.

Indian system : All matters relating to a person's life, its duration, environment, etc., are judged from the positions of the planets, Yogas and Dasas. The different kinds of Yogas (combination or set-up of planetary positions) with reference to the

Ascendant or otherwise are linked up with the events in the life of the native by considering the following factors :—

1. The peculiar sign position of a planet in the heavens that adds to its strength, such as exaltation, occupancy of its own house, Vargottama, etc. This is independent of *bhavas* or the nature of the planet.

2. The *bhavas* (house) positions such as position in Kendras (angles), Konas (trinal houses), etc. This is independent of the exaltations of planets.

3. Nature of the planet that forms the Yoga. This is independent of its sign position and *bhava* position.

4. Dignity or lack of it imparted to houses by the planets occupying them, e.g., Ascendant and the 8th house occupied by benefics or their own lords or by planets in exaltation, etc.

5. *Bhava* and Planets, e.g., Adhi Yoga formed when there are planets in the 6th, 7th and 8th *bhavas* from the Ascendant or Moon, and the nature of the planets forming this Yoga.

6. Combination of *bhava,* sign position and the planets. In this the sign position (Exaltation, etc.) *bhava* position (Kendra, Kona, etc.) and the intrinsic nature of the planet that forms it have to be considered for Yogas like Ruchaka (by Mars), Bhadra (Mercury), etc.

The span of life due to certain Yogas is a definite number of years.

In addition to these, the Dasa system also is considered for predicting the events in one's life. According to Parasara there are 32 different methods for ascertaining the duration of life and prediction of events, which can be classified as follows :

1. Naisargikayurdaya, 2. Pindayurdaya, 3. Rasmijayurdaya, 4. Amsakayurdaya, 5. Chakrayurdaya, 6. Nakshatrayurdaya, 7. Ashtakavargayurdaya.

In the first three systems a certain number of years is allotted to each planet holding an exaltation position and half the values to those that are debilitated. Proportional values are derived when the planets are in intermediate positions. The years obtained are subject to 4 kinds of reductions, viz., Chakrardha-hani (due to the hemisphere occupied by the planet), Satrukshetra-hani (due to position in an inimical house), Astamgata-hani (due to the planet's proximity to the Sun) and Krurodaya-hani (due to the presence of a malefic in the Lagna). The Ayus derived from the Ascendant is added to this.

In the Amsakayurdaya the number of years contributed by each planet and the Lagna is equal to the number of Navamsas elapsed from Mesha, expunging cycles of 12 signs whenever the Navamsa number exceeds 12. These are further modified, in respect of planets in exaltation, own house, etc.

The Chakrayurdaya based on the Kalachakra Dasa system is found by two methods : (1) The Ayus (length of life) is the sum of the periods contributed by the planets in proportion to the untraversed portions in the Nakshatra quarter (i.e., Navamsa) occupied by them. (2) The 27 Nakshatras are classified into Savya (clockwise) and Apasavya (anti-clockwise) cycles. Each quarter (pada) of the Nakshatra is allotted a fixed number of years. The Moon's Navamsa determines the particular Dasa years. The cycle starts from the Navamsa *rasi*. Each *rasi's* contribution is equal to the years allotted to the planet ruling the *rasi*. The proportional part is calculated for the untraversed portion in the Navamsa occupied by the Moon and the periods of *rasis* carried on from that point.

In the Ashtottari system the maximum life period is supposed to be 108 years. The 28 Nakshatras (including Abhijit) are divided into 8 groups and allotted to the 8 planets inclusive of Rahu. The proportional part remaining in a planet's Dasa is calculated from the untraversed portion of the Nakshatra occupied by the Moon in that group. The remaining Dasas follow in a fixed order.

In the Vimshottari system the maximum life is taken to be 120 years. The 27 Nakshatras are divided into nine groups. The three Nakshatras of every group are in trine to one another. Each group is ruled by a planet which is allotted a fixed period. Rahu and Ketu are taken as planets in this Dasa system. The proportional part corresponding to the untraversed portion in the Nakshatra occupied by the Moon is the balance of the Dasa period of the planet ruling the Nakshatra. The remaining Dasas follow in a fixed order.

In the Yogini Dasa system the span for one cycle is 36 years contributed by the 8 Yoginis, the 1st one giving 1 year, the 2nd, 2 years, and so on. The number of the Janmanakshatra of the native counted from Aswini *plus* 3 is divided by 8. The remainder shows the ordinal number of the initial Dasa. The fractional portion is calculated as in other Dasas.

The Ashtakavarga System of Dasas : In this method the Shodhyapindas (vide Chap. III and pages 45-47) of the planets are multiplied by 7 and the product divided by 27. The quotient is Nakshatra years. These are subject to Mandala corrections and reduction due to (a) planetary conjunctions and (b) due to the positions in the visible half of the birthchart. This has been fully worked out (Vide Chap. XV). In this system the periods contributed by the planets are variable according to the Shodhyapinda. The Antaras, their order and their periods also differ in every horoscope.

The Jaimini system differs in many respects from those given in standard works. It involves the idea of different kinds of Lagna. The planet which has advanced to the farthest point in the *rasi* occupied by him becomes the Atmakaraka (significator of the soul) and is the most important planet in the horoscope, and the *rasi* holding him is regarded as the strongest.

Jaimini lays special emphasis on the strength of the *rasi*, which is derived by the position of one or more planets in it. The strength of a planet depends on the Amsabala (i.e., degrees in the *rasi*) and Moolatrikona bala (i.e., position in exaltation, Moolatrikona, etc.). The aspects in this system are determined as follows :—

(a) A Chara (cardinal) *rasi* aspects all the Sthira (fixed) *rasis* and the planets in them except the one adjacent to it.

(b) A Sthira *rasi* aspects all the Charas (and the planets in them) except the one adjacent to it.

(c) An Ubhaya (mutable) *rasi* aspects all the other Ubhaya *rasis* (and the planets in them).

These aspect influences, good or bad, are affected by the presence of planets in certain places from the aspecting lord or *rasi*. These affecting agencies are known as Argalas.

The Dasas in the Jaimini system invariably refer to *rasis*. Various kinds of Dasas are given. The choice of a particular Dasa depends on circumstances. But the Chara Dasa and Trikona Dasa can be applied to all. Important events could be timed by Navamsa Dasa, and/or Chara Dasa. *Rasis* are divided into two groups for finding the order of the succession of Dasas and counting Dasa years. They are : (a) Vishamapada (two odd quadrants consisting of (1) Mesha, Vrishabha, Mithuna and (2) Tula, Vrischika and

Dhanus) the order of Dasa for these being Savya (clockwise) ; and (b) Samapada (two even quadrants consisting of (1) Kataka, Simha and Kanya and (2) Makara, Kumbha and Meena) the order of Dasa for these being Apasavya (anti-clockwise). When the 9th house from the Lagna falls in a Sàvya group the order of Dasa succession is direct, the first Dasa starting from the Lagna *rasi,* the 2nd Dasa starting from the *rasi* next to the Lagna and so on, and in an Apasavya group the order is anti-clockwise, i.e., Lagna, 12th house, etc.

The Dasa period is variable according to the situation of the lord of the Dasa with reference to his *rasi* and is equal to (n — 1) years, where n represents the distance in *rasis* between the *rasi* and its lord taken clockwise or anti-clockwise according as the *rasi* belongs to the Savya or Apasavya group. These are modified according to the benefic or malefic disposition of the lords. The Antaras in a main *rasi* Dasa follow the same principles as for the Dasa.

Finally, there is the method of forecasting the events of the year from the annual horoscope. Here a horoscope is cast for the time when the Sun returns exactly to the same longitude as he occupied at birth.[1] The other planetary positions and aspects and the Dasa periods for the year are calculated according to the prescribed rules and probable events of the year are predicted in conjunction with the usual Dasa period effects.

The Nadi Jyotisha is a unique system of astrology. The books on this system contain ready-made horoscopes giving out the whole life-reading with important events in the life of the native as well as his parents, wife, etc., and also information about the previous and future births, and other matters.

Each *rasi* is divided into 150 *amsas* and each *amsa* has a Purva (former) bhaga and Uttara (latter) bhaga. The Purva and Uttara bhagas of the same *amsa* produce an entirely different type of life incidents. The selection of the appropriate Nadi for a person depends on some such factor as (a) certain lines on his palm (b) the length of his shadow (c) the name or an important event in the life, etc., and this clue to the selection is being kept as a secret by the astrologers in possession of the Nadis.

The standard works on astrology have dealt with the determination of the duration of life, events, etc., by various methods, such as, the special Yogas, the different kinds of Dasas with the Antaras, etc. On the basis of the Dasas the good and bad effects that are likely to be produced have also been explained as ranging from Sampurna (complete) for planets in exaltation to Rikta (nil) for planets in debilitation, in inimical houses, etc. The type of Dasa that applies to a particular horoscope depends on the Shadvarga strength of the planets or on the presence of special Yogas. But, nowadays, most of the astrologers ignore these subtle distinctions and rely exclusively on the Udu (Nakshatra) Dasa systems. The principal Udu Dasa systems are : the Vimshottari prevalent in South India and in the Uttar Pradesh and Bengal, and the Ashtottari common in Gujarat, Saurashtra, Maharashtra, Bengal, etc., the Yogini in Northern India and the Kalachakra Dasa which is rarely used. All these Dasas depend on the position of the Moon at the time of birth and each has different Dasa lords and periods. The consensus of opinion is that the prediction of events based on the Vimshottari Dasa system is in better agreement with the actual events in life. To supplement this, the effects arising from the transit of planets (Gochara) through the various *rasis* are delineated. In spite of all these, the nature of the event and the time of its occurrence, predicted with the help of the Dasa and its Antaras are very often found to be in disagreement with and sometimes even contradictory to what are predicted from the transits. Further the question whether a given horoscope would respond to the Dasa effects or to transit effects, or if both operate under certain conditions, what these conditions are, has proved very difficult to solve in the light of the existing methods. Of course, the authors have sought to explain away these knotty points by means of the Vedha positions, but even these do not satisfactorily solve the problem. Evidently the sages were aware of these difficulties and have, therefore, propounded the Ashtakavarga system to enable us to eliminate these apparent anomalies and arrive at accurate results.

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[1] According to the Tajik system.

They have enumerated certain places as auspicious and others as inauspicious as reckoned from the houses occupied by the planets and from the Lagna. The marking (usually by *bindus*) of these auspicious places in a person's horoscope with reference to the positions of the planets and the Lagna at birth constitutes the Ashakavarga (so named because of the eight positions) of that horoscope. The method of working usually adopted for preparing

Ashtakavarga tables is to reckon the auspicious positions from the rising sign and the signs occupied by the planets. Further, every *rasi* (sign) is divided into 8 equal parts called Kakshyas and all the *rasis* have the same order of the rulers of Kakshyas and the rulers govern the same fixed degree areas. There are some drawbacks in this signwise method. The Bhinnashtakavarga figures of the planets and the Samudayashtakavarga total in each *rasi* will be the same for all persons born with a particular *rasi* as the Lagna on any day, irrespective of the degree rising. The transit effects will thus be the same and will be experienced simultaneously by all of them, on account of the fixed positions of the Kakshyas.

But it has been found from experience that the events and transit effects are different even for persons having the same sign but a different degree of it on the Ascendant. The case of twins may be cited as a proof of this statement. Again, persons may be born with the same rising degree (Lagna), but if the births are in different latitudes the M. C. and the other house-cusps would differ, and consequently the orientation of the planets would also differ. It may also be pointed out that whereas text-books on astrology carry on the sub-divisions of a *rasi* into Hora, Drekana and other Vargas right upto Shashtyamsa (60th part), the division into 8 parts (Kakshyas) is mentioned only in connection with the Ashtakavarga system.[1] If this Kakshya division of *rasi* is on a permanent basis, as it is supposed to be, it is conspicuous by its absence in the Samjna Adhyaya, (the chapter on terminology) in every text-book.

For certain purposes the *bindus* in a *bhava* have to be taken for Ashtakavarga calculations. When a *bhava* extends into two *rasis* and the Ashtakavarga is prepared on the basis of the *rasis* treated as *bhavas*, the question would be from which of the two *rasis* involved should we take the *bindus* for the particular *bhava*. Because of these defects of the signwise method the preparation of Ashtakavarga from the *bhava* positions of the planets appears to be a better method, for in that case the same planetary positions in the zodiac (on any day) will be found in different *bhava* positions in horoscopes having different degrees of the same *rasi* as Ascendant, or even for the same degree of Ascendant in different latitudes. Owing to this change of *bhava* positions of planets, the Bhinnashtakavarga figures and the Samudayashtakavarga total in each *bhava* for each horoscope will be different. This *bhava* method of preparing the Ashtakavarga does not tamper with or alter in any way the interpretation of the verses describing the method of marking the auspicious places, for Bha or Bhavana is used as a synonym for *rasi* as well as *bhava.* Moreover, the division into Kakshyas may then be carried out so as to include even the signs intercepted in any *bhava.* The starting point of a Kakshya or the Kakshya lordship for a particular sign of the zodiac need not be the same in all horoscopes. Further, the *rasi* multipliers may be taken as applicable to the *bhavas.* The multiplier for the *rasi* in which the Ascendant falls is taken as that of the 1st *bhava* and the remaining ones for the succeeding *bhavas* taken in order. This can account for the difference in the timing and nature of events experienced by persons born with the same rising sign.

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[1] Division of *rasi* into 8 parts and 11 parts is found also in the Tajik system.

The interpretations through the Ashtakavarga method can be broadly classified as (1) the magnitude or importance of a predicted event, (2) the nature, quality, kind, etc. of the event and (3) the time of the event. They are best judged by means of (a) the Bhinnashtakavarga strength of the planets (b) the Prastarashtakavarga for determining the time of occurrence and the nature and type of the event and (c) the Samudayashtakavarga for finding out the important phases in one's life denoted by outstanding events, fortunate or otherwise. Again, the Ashtakavarga may be advantageously utilised for finding out the best year, month, day and Lagna (rising sign) for the commencement of any kind of function in order to ensure success and prosperity.

After preparing the several Bhinnashtakavargas and the Samudaya total in each *bhava,* the good and bad effects arising from the position of planets at birth have to be judged. Planets associated with 1 to 3 *bindus* (benefic points) in their respective Ashtakavargas in the *bhavas* occupied by them at birth generally cause diseases, sorrow, agony and privations even when they are in exaltation, their own houses, etc., and the adverse effects are intensified when the planets are in debility, inimical houses, etc. ; with 4 *bindus* the effects are of a mixed nature, partly good and partly evil. Planets associated with 5 or more *bindus* are auspicious and bestow all kinds of prosperity, the extent of which increases with the number of *bindus.* If, in addition to this, they occupy Upachaya houses (3rd, 6th, 10th and 11th), or own or exaltation houses and are strong according to Shaḍvargabala, the good effects are still further enhanced. Even those planets that are in debility or occupy inimical houses or 6th, 8th or 12th *bhava* prove auspicious, if they are associated with 5 or more *bindus* (vide Ch. IV). This is the reason why the results predicted simply from the strength, position, etc., of the planets, without due consideration of the Ashtakavarga strength do not come up to expectation.

The Dasas of the different planets also are to be judged from this Ashtakavarga strength. The Dasa of a planet is auspicious if the planet is associated with 5 or more *bindus* (in his Ashtakavarga) in the *bhava* occupied by him. The effect reaches the maximum when the number of *bindus* is 8 ; when the number is less than 4 the Dasa proves inauspicious and with 4 *bindus* it gives mixed results. Rahu and Ketu are said to be similar to Saturn and Mars respectively in their effects. As they are not included in the Ashtakavarga consideration, their Dasa effects may be judged from the Ashtakavargas of Saturn (for Rahu) and Mars (for Ketu), but taking Rahu and the house occupied by him in lieu of Saturn and Ketu and the house occupied by him in lieu of Mars respectively : Or they may be judged from the Ashtakavarga of Rahu given by Yavanacharya. This point can be settled only from observation. The Antaras (sub-periods) of the planets in any main Dasa prove auspicious, if both the houses owned by the Antara lord contain more than five *bindus* in the Ashtakavarga of the *main Dasa lord* and prove inauspicious if these houses contain less than four *bindus* (except in the case of the Sun and Moon where only one house has to be taken). The Ashtakavarga Dasa, though highly spoken of by ancient teachers of astrology (vide Chap. XV), is not availed of in practice now-a-days.

Important events are, as a rule, predicted according to the positions of the planets in *rasis* and *bhavas* at birth. But the Ashtakavarga gives a new method of prediction of events, since we are asked to consider the positions (at birth) of planets in different Kakshyas. They are good or bad according to the presence of a *bindu* or a *rekha* in that Kakshya. The magnitude of the events will depend on the number of *bindus* or *rekhas* in the *bhava* occupied by the different planets (vide Chap. XVII).

After finding out the proportion of the good and bad planetary influences from the individual Ashtakavargas of the planets, one has to modify that by a consideration of the Samudayashtakavarga total in the *bhava.* Since the Samudaya total in any *bhava* is the aggregate of the *bindus* of all the indicators it gives a definite idea of the strength of that *bhava* with respect to all the planets. Any planet in a *bhava* having more than 28 *bindus* in the Samudayashtakavarga invariably produces good results, the magnitude increasing with the number of *bindus* : even a planet associated with few *bindus* in his Ashtakavarga proves auspicious to a limited extent, and a planet strong by association with many *bindus* in his Ashtakavarga produces the best possible results.

The type, quality, nature, etc., of the events arising from a planet's transit through a *bhava* have to be determined from the Shadvarga strength, the special Yogas, the aspects to the transiting planet, the lord of the Kakshya transited, the *bhavas,* etc., in co-ordination with the Ashtakavarga strength also.

The *rasis* are classified as (a) Karma (productive of action) represented by earnings through the vocation of the native ; (b) Bhoga (enjoyment) represented by the enjoyment of a variety of food and drinks, music, dance, cosmetics, company of women, etc., and (c) Vinasakah (destructive or afflicting) represented by harsh words, castigation, threats and similar actions wounding the mind or body. The type of articles used for these are classified as Dhatu, Moola and Jiva. Dhatu (element) class includes minerals, bones, mineral oils and their various derivatives. Moola (vegetable) class includes grass, creepers, vines, bushes, herbs and trees and their products like seeds, flowers, wood, etc. Jiva (animal) class includes all kinds of living beings originating from mammals, eggs and their various orders and species.

The *rasis* and the Drekanas are designated as Karma, Bhoga and Nasa, according to their Chara, Sthira and Ubhaya nature. Of the three Navamsas of each Drekana, the Chara represents Dhatu, the Sthira represents Moola and the Ubhaya stands for Jiva class. Each of these Navamsas produces nine types of results on account of its being occupied or aspected by the nine planets. Thus one *rasi* of the zodiac can produce 81 different types of results. The identification and specification of these are to be made (1) from the Panchabhutatatva condition (cognised by the sensory organs and represented by the planets) existing at the particular time owing to some planet's or Kakshya-lord's presence in or aspect to a Kakshya.

The nature and name of an article in question can be identified by means of the letters of the alphabet appropriate to the *rasis* and planets. Their classification as good, medium or coarse can be made from the exaltation, own house, and other positions of the planets. For example if the Sun occupies a Karma-Dhatu (Chara Drekana — Chara Navamsa) place, he bestows articles of the type ranging from gold to one made of clay according to the position in exaltation, own house, etc. But this bestowal happens only when the Kakshya which falls in this section of the zodiac contains a *bindu* in his Ashtakavarga and not otherwise. If the Kakshya contains a *rekha* (not marked generally), the loss of the enumerated articles takes place. Suppose Saturn is in a Bhoga-Jiva (Sthira Drekana — Ubhaya Navamsa) place and Jupiter occupies a Nasa-Moola (Ubhaya Drekana — Sthira Navamsa) place and that the Kakshya occupied by Jupiter contains a *bindu* contributed by Saturn. If Saturn is stronger than Jupiter, enjoyment of happiness from wife and other relations is the result. If Saturn is the weaker one, there is gain from sale of grass, wood, etc. If Jupiter is unfavourable owing to its occupation of a Kakshya having a *rekha,* a stronger Saturn brings loss of happiness from wife and other relations and a stronger Jupiter brings loss from the produce of Moola types. In this manner, the Drekana-Navamsa positional results are to be interpreted and gain or loss from these sources is judged from the presence or absence of a *bindu* in the Kakshya that falls in this position.

As an instance of delineating the results from the Panchabhutatatva, suppose the Sun occupies a Kakshya of Saturn. The Sun represents acerbity of taste and perception of shape, while Saturn represents astringent taste and perception of feel or touch. If the Kakshya occupied contains a *bindu* and if both the planets are strong, acquisition of silk or some equally fine fabric appealing to the eye and soft in feel may be expected. If both are weak, they represent ugly and coarse fabrics like black rugs, etc. But, when the Kakshya of Saturn contains a *rekha,* there is loss, instead of gain, of the above things, the nature of actual experience depending on the strength or weakness of the Sun and Saturn. Here also the gain or loss has to be judged from the presence or absence of a *bindu* in the relevant Kakshya.

These effects of the transits of planets should also be interpreted according to the *bhavas* transited. The transits of planets through a *bhava* containing more than 4 *bindus* in their respective Ashtakavargas produce auspicious results relating to that *bhava* ; and conversely, transits through a *bhava* containing less than 4 *bindus* produce adverse results. The position of the transited house — or, in other words, the ordinal number of that house — may be reckoned as usual from the Ascendant where the Ascendant describes the native himself, the 2nd *bhava* rules his wealth, family, etc., and so on. It may also be considered from the position of the respective radical planet whose Kakshya is transited, e.g., from radical Saturn when the Kakshya of Saturn is transited, and so on (vide Chap. XVI). Which of the two methods yields better results is a question to be decided by further investigation. We have tentatively adopted the first method for the example horoscope as it appears to be the more conventional method.

The results are again to be judged according to the Karakatva of the planets. The Sun is the Karaka of the father and personality of the native ; the Moon is the Karaka of the mind and the mother, and so on.

Lastly, they should be judged from the position of the planets in the Upachaya or Apachaya houses from the Lagna. The former increases the good effects (if there is a preponderance of *bindus*) to a greater extent than the latter. If there is a paucity of *bindus*, the Upachaya houses produce less adverse results as compared with Apachaya houses. These effects are further enhanced, if the planets in question occupy friendly, own or exaltation houses, or diminished if they are combust or in inimical or debilitation houses.

The next point for consideration is how to find the time of fruition and the periods of prosperity and adversity. This is done from the study of transits and the Prastarashtakavargas of the planets. Herein the *bindus* and the *rekhas* in a *bhava* are distributed in the different Kakshyas, the *bindus* only being placed in the Kakshyas of the donating planets. When a planet transits a *bhava* his Prastarashtakavarga is to be referred to. Out of the total duration of a transit, the periods of transit through Kakshyas having *bindus* produce auspicious results and the remaining periods inauspicious ones. The net result will be good or bad according to the preponderance of *bindus* or *rekhas*.

At the time of transiting a *bhava* a planet produces eight types of results for the 8 Kakshyas which will be good or bad according to the presence or absence of a *bindu* in his Ashtakavarga.

But all these do not take place at the same time (vide Chap. XVI). When a planet transits a Kakshya he produces one and only one type of result, which is according to the *bhava* position he occupies from the radical position of the lord of the Kakshya transited. At a given moment there will be seven types of transit results produced by the seven planets. Thus the results of Gochara, i.e., transits should be observed and analysed from the transits of all the planets. But in actual practice the Gochara results are generally considered from the Moon alone and sometimes from the Lagna, by simply using the auspicious positions from the radical Moon or the Lagna in the respective planet's Ashtakavarga. Here, too, the total number of *bindus* in the *bhava* transited is not taken into account for finding out the proportion of the predicted results. Owing to this and also owing to the effects of the Gochara considered in relation to other planets (which are usually not taken into account) some of the incidents predicted do not materialise, or if they do materialise, they only falsify the prediction.

It may perhaps be due to this reason that some teachers of astrology opine that the planetary Dasa effects are more abiding (Sthira) and the effects produced by the transits of planets (which are given with reference to the radical Moon only) are transitory (Asthira). When the efficacy of the planetary Dasas and their Antaras itself depends more on the Ashtakavarga strength of the Dasa lord and the number of *bindus* (in his Ashtakavarga) in the houses of the Antara lords (Vide Chap. XV) than on the strength considered from Shadvarga, Uccha, Kendra positions, etc., alone, this statement (made without reference to Ashtakavarga) cannot always hold good. It is true that planets possessed of both these kinds of strength produce by far the best and auspicious results during their Dasas and Antaras than when they possess only one kind of strength. Again, in a Dasa period many events are predicted as likely to take place and the time of some of these is determined from the Antaras. But whether any of these events can at all take place and that too, at the time determined, has to be judged from the transit of the Dasa and Antara lords through the various *bhavas* and the *bindus* contained in them. The occurrence of the event and the success of the prediction are assured. only when the *bhava* occupied at that time (at the commencement of the Dasa as well as at the time of the transit) by the respective planets contain more *bindus* than *rekhas* in the Ashtakavarga of the Dasa lord, irrespective of the *bhava* transited. If the *bindus* are very few the prediction ends in failure, for the expected good does not materialise or does so only in a feeble way. Therefore, even in an innocuous Dasa period, the best possible results and the time of their occurrence can be determined from the transit of the planets through *bhavas* having the maximum number of *bindus* in their respective Ashtakavargas. Conversely, even during the best Dasa period, a frustration or failure can happen, when the planets in transit at that time occupy *bhavas* having the least number of *bindus* in their respective Ashtakavargas.

The interpretation of the Gochara results from the Samudayashtakavarga gives greater precision in respect of time and greater accuracy in respect of the shape of events than that from individual Ashtakavargas. Since 337 is the total number of *bindus,* the average for each *bhava* is 28. *Bhavas* containing 28 or more *bindus* are auspicious and those with less than 28 are inauspicious. When one or more planets transit a *bhava* having more than 28 *bindus* they invariably produce auspicious results which are augmented by the increase in the number of *bindus.* These results will be the sum total of the effects arising from position of the transited house, that is to say, the ordinal number of that house as reckoned from the radical planet as well as the Lagna. The planet receiving less than 4 *bindus* (in his Ashtakavarga) alone may not produce any auspicious results, but in any case he does not cause harm during the transit. Again, the Samudayashtakavarga is very helpful in estimating the periods of greatest prosperity or adversity from the transit of planets through the *bhavas* containing the highest or lowest number of *bindus.* The periods of prosperity or affliction or possible death of the several relations of the native also can be judged from the radical positions of the respective Karaka planets and the transits affecting such planets.

In a civil year of 365 days the Sun goes round the zodiac once and he takes a month for passing through each *rasi* or *bhava.* As the zodiac is divided into 96 Kakshyas in the Ashtakavarga of the Sun (and other planets), the Sun takes on an average about 3¾ days (the exact duration depends on the extent of the Kakshya and the motion of the Sun) to transit a Kakshya and during this time he brings to maturity the effects (good or bad) relating to that Kakshya. During one year the Moon makes about 13 and odd revolutions round the zodiac and produces results in accordance with her Ashtakavarga *bindus,* thirteen times in a year as compared with those produced by the Sun once. She takes about 17 Ghatikas, i.e., 6 hrs. 48 min. (varying according to the Kakshya as well as her motion) to transit a Kakshya. During this transit about 4 *rasis* of the zodiac and 7 Kala-horas elapse owing to the diurnal rotation of the earth. From these details one can easily find out the time of the best period nearest to the hour, from (a) the positions of the Sun and Moon in Kakshyas having *bindus* (in their respective Ashtakavargas), (b) from the rising sign containing the maximum number of *bindus* (in Samudayashtakavarga) and (c) from the Kala-hora of the strongest planet. A further sub-division of the time to the nearest quarter-hour can be had from the Ascendant and Kala-hora by selecting the moment when a Kakshya having a *bindu* is rising. The expected event will come to pass at this time. Importance is given to the Sun as he is the planet that brings to maturity, and to the Moon as she nourishes and preserves, the effects that are indicated as certain from the Ashtakavarga combined with those determined from Dasas and Antardasas, Yogas, etc. If other planets are in *bhavas* having the maximum *bindus* in their respective Ashtakavargas and in Kakshyas associated with *bindus,* effects of the events are experienced to a great extent, and to a still greater extent, if the planets are in *bhavas* having more *bindus* in the Samudayashtakavarga.

This method can be used to the greatest advantage for the selection of an auspicious time (Muhurta) for any function. Find out the month (to be determined from the Solar ingress day) and the particular day on which the sum of the *bindus* associated with the transiting planets (from their respective Ashtakavargas prepared from the birth horoscope) in the *bhavas* occupied by them, is the maximum. Select the period when the Sun and Moon are passing through Kakshyas having *bindus.* From the *bhavas* and Kala-horas rising during this period, select that *bhava* which has the maximum number of *bindus* as the rising sign, and/or the Kala-hora of the planet which is associated with the maximum number of *bindus.* From the Ascendant choose the time when a Kakshya having a *bindu* in the Ashtakavarga of the lord of that *bhava* is rising. If all these are selected properly one is assured of success.

When sages like Parasara, Narada, Garga, etc., and even Varahamihira (in the *Laghujataka*) maintain that in considering transits (Gochara) of planets it is the *bhavas* having the maximum number of *bindus* in their respective Ashtakavargas and/or in Samudayashtakavarga that should be taken for all auspicious functions, and not merely the *bhavas* reckoned to be good from the radical Moon, we fail to understand why this method of analysing is ignored or neglected. It may perhaps be due to paucity of information in the published and existing standard works on this branch of astrology in all its aspects, and to the fact that what is available has been scattered about in various works or in manuscripts not within the reach of ordinary students.

According to ancient authors selection of good *bhavas* through mere Gochara position is a gross and superficial method while the selection made through Ashtakavarga is a more refined and hence a more acceptable method. They further state that one should resort to ordinary Gochara selections only when Ashtakavarga positions are not available (vide Chap. XIII).

In this manner the Ashtakavarga can be applied to determine the time of events and the interpretation of planetary influences. As sage Parasara says (Chap. I) the Ashtakavarga is a simpler and easier method of gauging the strength of planets, the effects of transits and predicting the events in one's life from the horoscope, as compared with other methods like the Shadvarga strength, Yogas, Dasas, etc. In short, " the Ashtakavarga tables are useful in the prediction of most of the important events of life. In predicting the length of life, Antardasas, and all other benefic or malefic results, these Ashtakavarga results are first determined to ascertain which planets are benefic (or malefic) and in which houses, as they pass round the heavens ; and then ultimate results are judged."[1]

A Synopsis of the Contents :

Chap. I : Introduces the subject in the form of a talk between Maitreya and Parasara.

Chap. II : The enumeration of benefic places and the method of preparing the full Ashtakavarga tables of the Sun and other planets.

Chap. III : The Trikona and Ekadhipatya reductions and the calculation of the Shodhyapindas of all the planets.

Chap. IV : Matters to be considered from the *bhavas* and the planets and the method of application to the relevant relations. The strength of the *bhavas* and planets from their individual Ashtakavargas ; the general effects of the planets in the houses occupied at birth and in transit through houses containing 0 to 8 *bindus*.

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[1] Notes by Swami Vijnanananda on the *Brihatjataka*, Chap. IX, page 184, S.B.E. Vol. XII.

Chap. V : The Prastarashtakavarga (distributive) and the Sarvachanchachakra ; and the determination of the time when events, good or evil, take place and the nature of events.

Chaps. VI—XII : The individual Ashtakavargas of the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn ; the nature of the effects produced by them when associated with certain number of *bindus*, in the houses occupied at birth and in transit, and calculation of periods of adversity from Shodhyapinda, etc.

Chap. XIII : Various matters considered from the Ashtakavargas of planets, such as finding out the time of sickness and death, adversity, etc.

Chap. XIV : The Samudayashtakavarga, its preparation, the minimum *bindus* required for each *bhava* and some typical combinations of *bindus* and planets in certain *bhavas* for certain type of effects, the method of finding out auspicious day, month, etc., and the general effects produced when the aggregate of *bindus* is 14 and above.

Chap. XV : Different methods of calculating the duration of life, the planetary Dasas and Antardasas from the Ashtakavarga and the application of Ashtakavarga to other types of Dasas.

Chap. XVI : The effects produced by planets in transit, considered in relation to the radical planets and the Ascendant.

Chap. XVII : Events that may take place in the life of a person owing to the position of planets at birth in Kakshyas having a *bindu* or *rekha*.

In conclusion, we crave the indulgence of our readers for scores of solecisms that have crept in while we were struggling to squeeze the right sense out of many a tough Sanskrit verse and express it in a foreign language. Further, we also consider it necessary to emphasize here the fact that the present treatise claims to be not a master key but only an attempt to solve some of the knotty problems of predictive astrology. We are fully aware that we have touched only the fringe of the subject so far, and much more remains to be done by way of investigation in order to confirm (and sometimes even to reject outright, if necessary,) the views and findings of the ancients. But for obvious reasons we have been compelled to postpone all such work to a later edition. In the meanwhile, we fervently hope that even what little spade-work we have done at present will suffice to stimulate interest among all research-loving students who are, no doubt, better qualified than ourselves to delve deeper into this fascinating subject.

POSTSCRIPT

In view of our departure from the traditional method and the adoption of the *bhava* method of Ashtakavarga the reader will naturally have the curiosity to know how our innovation would work in high latitudes. We are, therefore, applying the Ashtakavarga system to the horoscope of King Edward VII after converting it to the Nirayana basis. It need not be said that for observing the effect of transits through the houses the tropical horoscope can as well be used.

As this is a sort of stop-press item, the reader is requested to revert to this case after mastering the contents of the book.

A — Horoscope of King Edward VII

Date of birth : Tuesday, 9th November 1841 ; 10-48 a.m., G.M.T. ; Buckingham Palace, London 51° 30′ N, 0° 8½′ W.

Ayanamsa : 21° 37′ 59″. Janma Nakshatra : Uttara-phalguni, 4th quarter.

Balance of the Sun's Dasa (Vimshottari): 0 y. 11m. 24 d.

Planetary positions (in signs, degrees and minutes) : The Sun 6-25-16 ; the Moon 5-7-49 ; Mars 8-23-36 ; Mercury 7-10-41℞ ; Jupiter 7-29-50 ; Venus 5-27-36 ; Saturn 8-8-31 ; Rahu 9-12-4 ; Ketu 3-12-4 ; Uranus 10-28-59 ; Neptune 9-22-41 ; Pluto 11-27-48℞ and Mandi (Gulika) 9-4-34.

House	*Cusp(Centre)*	*Terminal Sandhi*
1st	8^s 5° 59′	8^s 26° 49′
2nd	9 17 39	10 8 29
3rd	10 29 20	11 20 10
4th	0 11 0	0 20 10
5th	0 29 20	1 8 30
6th	1 17 39	1 26 49

House	*Cusp(Centre)*	*Terminal Sandhi*
7th	2 5 59	2 26 49
8th	3 17 39	4 8 29
9th	4 29 20	5 20 10
10th	6 11 0	6 20 10
11th	6 29 20	7 8 30
12th	7 17 39	7 26 49

Bhinna and Samudaya Ashtakavarga Bindus :—

Bhava	Sun	Moon	Mars	Merc.	Jup.	Venus	Sat.		Samudaya
I	2	3	**4**	4	**6**	3	**1**	=	23
II	5	5	3	6	5	3	2	=	29
III	2	5	3	1	5	3	4	=	23
IV	5	4	4	6	4	5	1	=	29
V	3	3	2	2	5	6	5	=	26
VI	4	7	2	4	4	3	5	=	29
VII	4	4	3	4	6	2	2	=	25
VIII	4	3	4	6	5	6	3	=	31
IX	6	**4**	3	4	3	6	3	=	29
X	4	4	5	7	5	**6**	3	=	34
XI	**7**	5	5	6	5	6	7	=	41
XII	2	2	1	**4**	3	3	3	=	18
	48	49	39	54	56	52	39	=	337

Note : Bold figures indicate the A.V. strength of the radical planets.

Sun	is in 11th	*bhava,*	3rd	Kakshya	containing a	*bindu*
Moon	„ 9th	„	6th	„	„	„
Mars	„ 1st	„	8th	„	„	„
Mercury	„ 12th	„	1st	„	„	*rekha*
Jupiter	„ 1st	„	2nd	„	„	*bindu*
Venus	„ 10th	„	2nd	„	„	„
Saturn	„ 1st	„	5th	„	„	*rekha*

IMPORTANT EVENTS

(With brief notes on Dasa and transit influences.)

Note : Planets linked with a cross are the lords of the Dasa and Antara current at the time of the event.

13-12-1861 Father's death — Rahu × Rahu. Transits — Rahu

through 1st house (23 *bindus*); Saturn and Jupiter in Uttaraphalguni and Sun in Aslesha (Chap. VI-14 etc.).

10–3–1863 Marriage — Rahu × Jupiter. Transits — Jupiter through 10th house (34) in conjunction with Venus.

17-1–1864 Birth of son (Duke of Clarence) — Rahu × Jupiter. Transits — Jupiter through 11th (41).

3-6–1865 2nd son born (King George V) — Rahu × Mercury. Transits — Rahu and Saturn through 10th (34).

Nov. } —1871 Illness — Rahu × Venus. Transits — Saturn
Dec. } through 1st (23); Rahu, 7th (25) and Mars, 1st and 2nd (23, 29).

14–1–1892 Death of the Duke of Clarence — Jupiter × Rahu. Transits — Jupiter, 3rd (23); Rahu, 5th (26).

June 1896 Won the Derby — Saturn × Saturn. Moon in 9th (29; Chap. XIV–14). Transits — Rahu, 2nd (29); Saturn, 11th (41); Jupiter, 8th (31).

18–7–1898 Fracture of knee-cap — Saturn × Mercury. Transits — Saturn, 12th (18); Rahu, 1st (23); Mars, 5th (26).

4-4–1900 Fired at by Sipido — Saturn × Ketu. Transits — Saturn, 1st (23); Rahu and Jupiter, 12th (18). Mars, 3rd (23).

22–1–1901 Death of Queen Victoria — Saturn × Venus. Transits — Saturn and Jupiter, 1st (23); Rahu, 11th (41).

9–8–1902 Coronation — Saturn × Venus. Transits — Rahu, 10th (34); the Sun, 8th (31).

6–5–1910 Death — Saturn × Jupiter. Transits — Rahu, 5th (26); Saturn, 4th (29) in Aswini (Chap. XII–17).

B — Events relating to the Standard Horoscope.

(With brief notes on Dasa and transit influences.)

Oct.-1878 Grandfather's death — Rahu × Venus. Transits — Jupiter and Rahu through 8th *bhava* (23 *bindus*).

Aug.-1879 Grandmother's death — Rahu × Venus. Transits — Rahu, 8th (23); Jupiter, 9th (26).

Apr.-1883 Investiture of sacred thread — Rahu × Mars. Transits — Mercury, 11th (28); Jupiter, 10th (32).

Apr.-1891 Marriage — Jupiter × Venus. Transits — Jupiter, 10th (32) in trine to Venus ; Saturn, 4th (27).

Nov.-1893 Bitten by a viper — Jupiter × Venus. Transits —

Rahu in Revati (p. 192) ; Saturn and Mars, 5th (19, Chap. XVII-46).

June-1897 State service — Jupiter X Rahu. Transits — Jupiter, 3rd (38); Saturn, 6th (33).

Feb.-1898 Serious sickness of wife — Jupiter X Rahu. Transits —Venus and Rahu, 8th (23); Saturn, 7th (18).

9-4-1898 Father's death — Jupiter X Rahu. Transits — Rahu, 8th, (23); Saturn, 7th (18) in Jyeshta ; the Sun in Revati (p. 196).

1-5-1899 Mother's death — Jupiter X Rahu. Transits — Rahu, 7th (18); Saturn, 7th (18) in Jyeshta; Jupiter, 5th (19).

Feb.-1900 Birth of the first son — Saturn X Saturn. Transits — Jupiter, 6th (33) in Anuradha (p. 198).

21-3-1904 Birth of a son — Saturn X Mercury. Transits — Jupiter in Uttarashadha (p. 124); the Sun in Meena (p. 125).

Oct.-1910 False accusation, charge of insubordination and discharge from service — Saturn X the Moon. Transits —Jupiter, 5th (19); Rahu in Krittika (p. 198).

15-3-1928 Son's marriage } Mercury X Rahu.
16-3-1928 Daughter's death } Transits — Saturn, 7th (18) in Jyeshta ; Jupiter, 11th (28) in Revati (p. 198).

3-10-1939 Son's death — Ketu X Jupiter. Transits — Rahu and the Sun, 5th (19).

18-10-1941 Another son's death — Ketu X Mercury. Transits —the Sun, 5th (19); Saturn in Krittika (p. 198).

Apr.-1955 Motor accident — Venus X Saturn. Transit — Rahu, 7th (18).

CONTENTS

CHAPTER PAGE

FOREWORD iii

AUTHORS' NOTE viii

PROLOGUE x

I INTRODUCING THE SUBJECT . . . 3

II METHOD OF COMPUTING ASHTAKAVARGA . 9

III TRIKONA AND EKADHIPATYA SHODHANAS . 37

IV BHAVA AND BINDU PHALA . . . 48

V PRASTARASHTAKAVARGA AND SARVACHANCHACHAKRA . 60

VI ASHTAKAVARGA OF THE SUN . . 71

VII ASHTAKAVARGA OF THE MOON . . 82

VIII ASHTAKAVARGA OF MARS . . . 91

IX ASHTAKAVARGA OF MERCURY . . 100

X ASHTAKAVARGA OF JUPITER . . . 110

XI ASHTAKAVARGA OF VENUS . . . 134

XII ASHTAKAVARGA OF SATURN . . . 148

XIII MISCELLANEOUS MATTERS . . . 159

XIV SAMUDAYASHTAKAVARGA . . . 172

XV AYUS AND DASAS 208

XVI PLANETARY TRANSITS (Gochara) . . 232

XVII EFFECTS ARISING FROM PLANETARY POSITIONS AT BIRTH . . . 267

APPENDICES — I ASHTAKAVARGA PLATE . . (1)

II PRECESSION (Ayanamsa) . (5)

III NAMES OF RASIS AND PLANETS . (6)

IV ABOUT RASIS AND PLANETS (Dignities, Debilities, etc.) (7)

V SAPTAVARGA DIVISIONS . . (8)

VI NAKSHATRAS AND VIMSHOTTARI DASA . . . (10)

INDEX — VERSES . . . . . . (12)

INDEX — SUBJECT MATTER . . . . (25)

BIBLIOGRAPHY . . . . . (34)

GLOSSARY . . . . . . (37)

ERRATA . . . . . .

॥ श्रीगणेशाय नमः ॥

॥ अष्टकवर्गः ॥

ASHTAKAVARGA

* * *

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥ १ ॥

यथा शिखा मयूराणां नागानां मणयो यथा ।
तद्वद्वेदाङ्गशास्त्राणां ज्योतिषं मूर्धनि स्थितम् ॥ २ ॥

वेदस्य चक्षुः किल शास्त्रमेतत्प्रधानताऽङ्गेषु ततोऽर्थजाता ।
अङ्गैर्युतोऽन्यैः परिपूर्णमूर्तिश्चक्षुर्विहीनः पुरुषो न किञ्चित् ॥ ३ ॥

आरोग्यं सविता तनोतु भवतामिन्दुर्यशोनिर्मलं
भूतिं भूमिसुतस्सुधांशुतनयः प्रज्ञां गुरुर्गौरवम् ।
काव्यः कोमलवाग्विलासमतुलं मन्दो मुदं सर्वदा
राहुर्बाहुबलं विरोधशमनं केतुः कुलस्योन्नतिम् ॥ ४ ॥

अरुणकिरणजालै रंजिताशावकाशा
——विधृतजपवटीका पुस्तिकाभीतिहस्ता ।
इतरकरवराढ्या फुल्लकह्लारसंस्था
निवसतु हृदि बाला नित्यकल्याणरूपा ॥ ५ ॥

* * *

CHAPTER I

INTRODUCING THE SUBJECT

मैत्रेय उवाच —

भगवन्! भवताऽऽख्यातं ग्रहभावादिजं फलम् ।
बहूनामृषिवर्याणामाचार्याणां च सम्मतम् ॥ १ ॥

संकरात् तत्फलानां च ग्रहाणां गतिसंकरात् ।
इत्थमेवेति नो सर्वे ज्ञात्वा वक्तुमलं नराः ॥ २ ॥

कलौ पापरतानां च मन्दा बुद्धिर्यतो नृणाम् ।
अतोऽल्पबुद्धिगम्यं यत् शास्त्रमेतद् वदस्व मे ॥ ३ ॥

तत्तत्कालग्रहस्थित्या मानवानां परिस्फुटम् ।
सुखदुःखपरिज्ञानमायुषो निर्णयं तथा ॥ ४ ॥

Slokas 1-4 — Maitreya said, "O respected one, you have explained the combined effects of the planets, arising out of their positions in various *bhavas,* and their different movements as accepted by many old sages and Acharyas. It is not possible for people to understand and explain all these in detail, owing to their sinful deeds and lack of proper intelligence, in this Kaliyuga. Therefore, please tell me that Shastra which even people of low-intellect can understand and by which they can know good and bad events and the longevity clearly, from the positions of planets at the time of consideration."

पराशर उवाच —

साधु पृष्टं त्वया ब्रह्मन् कथयामि तवाग्रतः ।
लोकयात्रापरिज्ञानमायुषो निर्णयं तथा ॥ ५ ॥

संकरस्याविरोधश्च शास्त्रस्यापि प्रयोजनम् ।
जनानामुपकारार्थं सावधानमनाः शृणु ॥ ६ ॥

Slokas 5, 6 — Parasara replied, "Oh Brahmin, you have put the right question. Hear me attentively. I shall tell you for the benefit of humanity, the application of that Shastra (i.e., Ashtakavarga) so as to find out one's course of worldly life and longevity (which is not in any way different from what I have explained previously)."

Notes : These verses are from Uttarakhanda of Brihatparasara Horashastra in the Purvakhanda of which Parasara has explained about other methods of prediction.

लग्नादिव्ययपर्यन्तं भावाः संज्ञानुरूपतः ।
फलदाः शुभसंदृष्टा युक्ता वा शोभना मताः ॥ ७ ॥

ते तूच्चादिभगैः खेटैर्न चास्तारिभनीचगैः ।
पापैर्दृष्टयुता भावाः कल्याणेतरदायकाः ॥ ८ ॥

तैरस्तारिभनीचस्थैर्न च मित्रस्वभोच्चगैः ।
एवं सामान्यतः प्रोक्तं होराशास्त्रज्ञसूरिभिः ॥ ९ ॥

मयैतत् सकलं प्रोक्तं पूर्वाचार्यानुवर्तिना ।
आयुश्च लोकयात्रां च शास्त्रस्यास्य प्रयोजनम् ॥ १० ॥

निश्चेतुं तन्न शक्नोति वसिष्ठो वा बृहस्पतिः ।
किं पुनर्मनुजास्तत्र विशेषात्तु कलौ युगे ॥ ११ ॥

सामान्यांशो विशेषांशो ज्योतिःशास्त्रं द्विधोदितम् ।
प्रोक्तः सामान्यभागस्तु निश्चयांशस्तु कथ्यते ॥ १२ ॥

Slokas 7-12 — "The effects, due to the *bhavas* from the Lagna to the 12th *bhava* (Lagna-about oneself, 2nd *bhava*-wealth, etc.,) are good and increased if the respective *bhavas* are occupied or aspected by benefics or when their lords are in exaltation, in their own houses, etc. The reverse is the case, if the said *bhavas* are occupied by malefics, or their lords are in debilitation, or in inimical houses. The general effects of this type mentioned by eminent Acharyas, learned in Astrology, have been explained by me (in the preceding chapters) which are useful in finding out the nature of life, longevity, etc.

But (due to the minuteness of the movements of planets and the consequent inability to fix their exact positions in the horoscope) even sages like Vasishtha and Brihaspati are not able to determine these results accurately. Could it then be possible for mortals to find them correctly in this Kaliyuga ? (Definitely not).

It is said that the delineations (predictions) from Astrology are of two kinds, viz., the general and the particular one (special). The general method is from the positions of the planets in the different *bhavas.* Now I shall explain the special method (Ashtakavarga) ".

यथा लग्नाच्च चन्द्राच्च ग्रहाणां भावजं फलम् ।
तथाऽन्येभ्योऽपि खेटेभ्यो विचिन्त्यं दैवविद्वरैः ॥ १३ ॥

अतो रव्यादिखेटानां सलग्नानां पृथक् पृथक् ।
अष्टानां सर्वभावोत्थं यथोक्तमशुभं शुभम् ॥ १४ ॥

Slokas 13, 14 — Just as the effects of the planets in different *bhavas* are determined from the Lagna and the Chandra Lagna, so also, the effects should be found out from the positions of other planets, considering each as the Lagna and the *bhava* positions of the planets in respect to that planet. The experts in Astrology should consider in this manner. Therefore the good and bad effects that arise due to the positions of the planets in different *bhavas,* with respect to the Sun and other planets and the Lagna (the eight fixed points) are given by me. (This is known as the Ashtakavarga system).

Notes : Thus it is found that there are 8 fixed positions in a horoscope namely, the positions of the seven planets and that of the ascendant at the time of birth. The positions, favourable or unfavourable, are always counted with reference to them. Thus a planet can, at the maximum, receive 8 benefic points (marked as, o, बिन्दु *bindu)* in a particular *bhava,* when he is favourably posited from all these 8 fixed positions. If a planet is in a *bhava* unfavourable from all these positions, he receives 8 malefic points (marked as, l, रेखा *rekha).*

This method to determine the places of benefic or malefic effects is known as the Ashtakavarga system because of the 8 fixed positions.

होरामकरन्द :—

यत्र स्थितः शीतकरो नराणां स्याजन्मराशिं तमुदाहरन्ति ।
यथा तथा येषु खगाः सलग्नाः स्थिता न ते सप्तकतो भवन्ति ॥
अतोऽष्टराशिर्मनुजोऽत्र सर्वः प्रोक्तोऽत्र तेभ्यश्च शुभाशुभानि ।
फलानि तेषां च वियोगयोगा यदाऽष्टवर्गोत्थफलं स्फुटं स्यात् ॥

जातकतिलक :—

येषु राशिषु सूर्याद्या यद्विलग्नं च जन्मनि ।
स्युरष्टौ राशयस्तत्र मुख्यौ चन्द्रविलग्नजौ ॥

यद्गोचरे जन्मगृहाद् ग्रहाणां पृथक् फलं द्वादशराशिषूक्तम् ।
नृणां तदेकर्क्षभुवां फलस्य भेदादनैकान्तिकमुक्तमाद्यैः ॥ १५ ॥

Sloka 15 — When planets are moving through the twelve *bhavas* with reference to the *bhavas* occupied by them at birth, they produce different kinds of effects. Due to variations in these effects it cannot be laid down as a rule that identical results will be experienced by persons born even under the same natal star.

Notes : Computation of Ashtakavarga—from Janmakundali or from Chalitakundali ?

Whether the Ashtakavarga tables are to be prepared from Janmakundali or from Chalitakundali (Bhavakundali) is a subject of great controversy. Some astrologers prepare the Ashtakavarga from the natal chart i.e., Janmakundali, while others prepare it from Bhavakundali. In this book the latter method is adopted for the following reasons :—

1. Consider, that a child is born at a time when 1st degree of Kataka sign (3^{s}-1°-0′) is rising and its birth chart is prepared with Kataka as the Lagna. It will take nearly two hours according to the latitude of the place for Kataka Lagna to end and Simha Lagna to rise. After nearly 1 hour and 50 minutes past the above birth time, if another child is born in the same city (hospital or town) naturally Kataka Lagna will be rising with nearly 3^{s}-28°-

0′ or so. The birth-chart of the second child will have Kataka Lagna and the planets will be more or less in the same signs as those in the case of the first one. There will be no other appreciable difference between these two horoscopes except that of the degrees of the Lagna. Hence, their Ashtakavarga tables will be identical, if prepared on the *rasi* basis. Can one dare say that the future events on the strength of the same Ashtakavarga figures of the above two children will be identical ? Our wise Rishis, sages and astrologers did not mean so.

2. Even in the case of twins born at an interval of 15, 30 or 45 minutes, having same Lagna *rasi,* they have their future events quite different. One of them may die and the other may survive. One becomes a rich man while the other remains poor. One marries and has children while the other is unable to marry and has no means to pull on life. Why are there such glaring differences in the events, even in the case of twins, born of the same womb, more or less at the same time and having same natal charts ? There is no reply to this, if the Ashtakavarga tables are prepared from Janmakundali.

3. Shripati in his book "Jataka-paddhati" has mentioned that half the sum of two adjacent Bhavamadhyas (cusps) is called their संधि (Sandhi-junction) which falls in one of the 12 *rasis.* The portion of *rasi* upto Sandhi belongs to the latter half of the previous *bhava* and the portion after the Sandhi belongs to the first half of the next *bhava.* Hence planets in one *rasi* may give the effect of the previous or of the next *bhava* according to their positions with respect to the Bhavasandhi. Planets in two adjacent *rasis* may give the effect of one *bhava* when they are within the Sandhis of that *bhava.*

Further on Shripati says, (Chapter I, verse 2) that the *bhavas* should be calculated at the time of birth, journey, assumption of a vow, the tonsure, royal coronation, marriage and other auspicious ceremonies. For, it is by calculating *bhavas* that the effects due to certain Yogas (combinations) are judged accurately. As such, it is appropriate that for Ashtakavarga also the *bhava* positions should be taken to assess the strength of the planets and their effects pertaining to various *bhavas.*

4. Usually, a *rasi* is divided into eight equal parts, each of which is called Kakshya (कक्ष्या) If *rasi* method it taken, then

every *rasi* will have its first Kakshya belonging to Saturn with same range of degrees (i.e., from 0° to 3°-45′). The effect of Saturn's transit through that Kakshya whether good or bad should be felt by all people, simultaneously. But this is not so in observance. Therefore, the Kakshya division should be from the beginning of the *bhava* and not from the *rasi*. Then, for a particular zodiacal degree the Kakshya lords will be different according to the changes in the Lagna positions.

5. Moreover, if the Ashtakavarga tables are prepared from the Bhavakundali as determined from the longitudes of the various planets and the Lagna, one can take into consideration the changes in the *bhava* positions of some planets here and there. This seems to be a better view. Kalyanavarma, the celebrated author of Saravali and the great astrologer Gunakara, author of Horamakaranda, also hold the same view.

It is therefore necessary that for purposes of preparing Ashtakavarga of a native the *Chalitakundali* (and not the Janmakundali) must be considered. This basis has been adopted in this book.

* * *

CHAPTER II

METHOD OF COMPUTING ASHTAKAVARGA

गोचरग्रहवशान्मनुजानां यच्छुभाशुभफलाभ्युपलब्ध्यै ।
अष्टवर्ग इति यो महदुक्तस्तत्प्रसाधनमिहाभिदधेऽहम् ॥ १ ॥

Sloka 1 — The method of computing Ashtakavarga (अष्टकवर्ग) which has been highly spoken of by people learned in Astrology, and which can help us to find out good and bad effects caused by the planets in transit, through the various *bhavas* (of the zodiac), is now explained by me.

जातकपारिजात :—

चक्रं विलिख्य सहलग्नदिवाकराद्यैः
सूर्यादिलग्नभवनान्तवियच्चराणाम् ।
वाक्याष्टकोपगतवर्णनियोजिताश्च –
च्छिन्नाष्टवर्गजनिताखिलबिन्दवः स्युः ॥

आलिख्य सम्यग्भुवि राशिचक्रं ग्रहस्थितिं तज्जननप्रवृत्ताम् ।
तत्तद्ग्रहर्क्षात्क्रमशोऽष्टवर्गं प्रोक्तं करोम्यक्षविधानमत्र ॥ २ ॥

Sloka 2 — Draw the figure of a Rasichakra (राशिचक्र) on the floor and insert the planets and the Lagna in their respective *bhavas* (as represented by signs) as it was at the time of birth. Place the beads in the respective *bhavas* as directed in the columns, always beginning with the *bhava* occupied by the particular planet from which the good positions are considered.

Notes : In olden days when writing materials paper, etc., were not in vogue, the astrologers used to draw horoscopes on the ground and used beads, etc.

शंभुहोराप्रकाश :—

अष्टवर्गस्य वाक्यानि सूर्यादीनां यथाक्रमम् ।
ग्रहप्रभृतिसंस्थानं निर्दिशेदक्षरक्रमात् ॥
राशिचक्रं लिखेद्भूमौ संयोज्याक्षरसंख्यया ।
शून्याक्षरेण दशमं निर्दिशेद्विधिवत्क्रमात् ॥

तत्तद्ग्रहाधिष्ठितसर्वराशींस्तत्संज्ञितं लग्नमिति प्रकल्प्य ।
तेभ्यः फलान्यष्टविधान्यभूवंस्तत्तद्गृहाङ्गावशाद्वदन्तु ॥ ३ ॥

Sloka 3 — Designate the several *rasis* occupied by the planets at the time of birth, as their respective Lagnas for computing the *bindus* in the proper *bhavas*. The effects of the *bindus* in a *bhava* are to be predicated in 8 ways according to the *bhava* position it (*this bhava*) bears from the 8 fixed points, in the Ashtakavarga of the planet whose transit is considered.

Notes : See chapters V and XVI for further details.

सत्याचार्य :—

जन्मकाले ग्रहा यत्र स्थितास्तत्स्थानतोऽङ्कयेत् * ।
रेखाबिन्दूंश्च तत्रर्क्षे चाराद्गच्छेत्फलं ग्रहः ॥

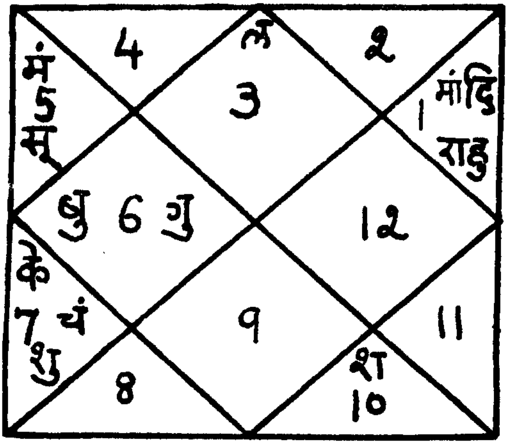
देवकीर्ति :—

कष्टश्रेष्ठफले ज्ञात्वा तदन्तरवशात्फलम् ।
चारक्रमेण खचरा यच्छन्तीति जगुर्बुधाः ॥

The Standard Horoscope.

Birth place Palghat ; Latitude 10°-45′ N. ; Longitude 76°-52′E; Ayanamsha 22°5′ 9″ ; Sunrise 5-53 L.T. ; Sunset 5-58 L.T. ; Date of birth 14-9-1874 ; Local Time 11-52½ p.m. ;

Lagna
2^s
4^0
$37'$



Dashama
10^s
28^0
$50'$

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* In this book verses marked with an asterisk designate *rekha* as a benefic point and *bindu* as a malefic point.

Samvat Year 1930; Bhadrapad — Sudi — 3/4 (Tithi) Monday night; Swati 3rd Pada; Ishta Ghati 44G-56 Pal.

The same horoscope according to the system followed in South India.

	Rahu Mandi		Lagna
Sat.			Mars Sun
		Ketu Moon Venus	Merc. Jup.

Planetary positions with their daily motions :—

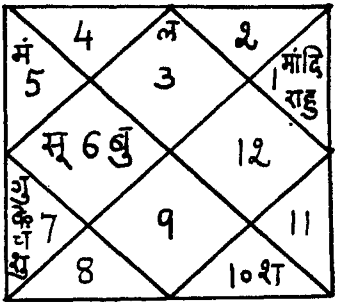
Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu	Ketu	Mandi
Sign	4	6	4	5	5	6	9	0	6	0
Degrees	29	13	7	5	15	15	16	6	6	11
Minutes	40	34	1	36	35	37	11	20	20	45
Daily Motion	58′ 28″	708′ 50″	37′ 49″	106′ 40″	12′ 38″	63′ 31″	R 2′ 24″	3′ 11″	3′ 11″	

Balance of Rahu's Dasa at the time of birth :—
8 years, 8 months, 7 days; (Vimshottari Dasa System).

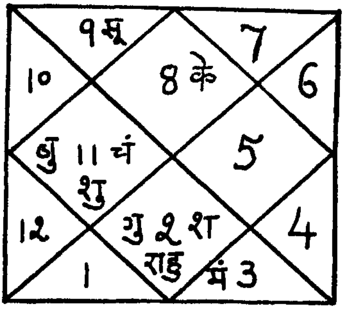
The twelve *bhavas* with their Sandhis:—

Bhavas	1	सं	2	सं	3	सं	4	सं
Sign	2	2	3	3	4	4	4	5
Degrees	4	18	2	16	0	14	28	14
Minutes	37	39	41	44	46	48	50	48
Bhavas	5	सं	6	सं	7	सं	8	सं
Sign	6	6	7	7	8	8	9	9
Degrees	0	16	2	18	4	18	2	16
Minutes	46	44	41	39	37	39	41	44
Bhavas	9	सं	10	सं	11	सं	12	सं
Sign	10	10	10	11	0	0	1	1
Degrees	0	14	28	14	0	16	2	18
Minutes	46	48	50	48	46	44	41	39

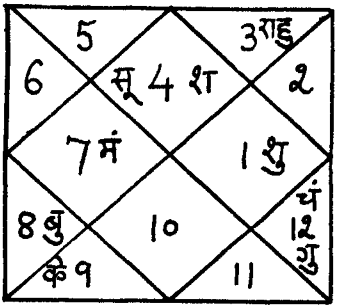
Bhava or Chalita Chart.


4
ल
२
मं
5
३
मांदि
1
राहु
सू 6 बु
12
गु
के
चं
शु
7
९
11
8
10 श

Navamsa Chart.


९ सू
7
10
8 के
6
बु 11 चं
शु
5
12
गु 2 श
4
1
राहु
मं 3

Dwadasamsa Chart


5
3 राहु
6
सू 4 श
2
7 मं
1 शु
चं
12
गु
8 बु
10
के ९
11

SHADVARGA BALA :—

(Calculated as per Jataka-paddhati of Shripati)

	Sun	Moon	Mars	Merc.	Jupi.	Venus	Sat.	
Rupa	3	2	1	4	2	2	3	स्थानबल Positional Strength
Kala	52	17	59	38	43	53	6	
Vikala	49	44	15	7	58	5	51	
Rupa	0	0	0	0	0	0	0	दिग्बल Directional Strength
Kala	0	45	7	29	26	44	46	
Vikala	17	5	16	40	21	24	9	

	Sun	Moon	Mars	Merc.	Jupi.	Venus	Sat.	
Rupa	1	1	2	1	1	1	1	कालबल Temporal Strength
Kala	30	59	45	14	14	14	45	
Vikala	26	40	6	38	54	54	6	
Rupa	0	0	0	0	0	0	0	अयनबल Declination Strength
Kala	34	47	45	31	26	12	53	
Vikala	9	0	1	13	9	10	5	
Rupa	0	0	0	0	0	0	0	चेष्टबल Motional Strength
Kala	32	14	11	1	5	35	46	
Vikala	45	38	0	49	6	6	22	
Rupa	1	0	0	0	0	0	0	नैसर्गिकबल Natural Strength
Kala	0	51	17	25	34	42	8	
Vikala	0	26	8	42	17	51	34	
Rupa	-0	-0	-0	-0	-0	-0	+0	दृग्बल Aspectal Strength
Kala	9	10	10	8	8	10	33	
Vikala	34	12	30	49	39	28	43	
Rupa	7	6	5	7	5	6	7	षड्बलैक्य Grand Total
Kala	20	45	54	12	22	12	59	
Vikala	52	21	16	20	6	2	50	
Rupa	6	6	5	7	6	5	5	Minimum Standard
Kala	30	0	0	0	30	30	0	
	Power -ful	Power -ful	Power -ful	Power -ful	Weak	Power -ful	Very Power -ful	

Note:—In some cases Kalabala (कालबल) and Ayanabala (अयनबल) are combined together as the total Kalabala.

1 Rupa = 60 Kalas (Shastyamsa); 1 Kala = 60 Vikalas

Bhava Strength (in Shastyamsas, Rupas, etc.,)

I	II	III	IV	V	VI	*Bhava*
522.147	440.903	396.351	427.085	427.521	434.794	Strength in Shastyamsas
8 – 42 – 9 (1)	7 – 20 – 54 (7)	6 – 36 – 21 (12)	7 – 7 – 5 (10)	7 – 7 – 31 (9)	7 – 14 – 47 (8)	Strength in Rupas, Kalas and Vikalas

VII	VIII	IX	X	XI	XII	*Bhava*
398.618	507.397	508.092	482.494	493.141	499.461	Strength in Shastyamsas
6 – 38 – 37 (11)	8 – 27 – 24 (3)	8 – 28 – 5 (2)	8 – 2 – 30 (6)	8 – 13 – 8 (5)	8 – 19 – 28 (4)	Strength in Rupas, Kalas and Vikalas

SAPTA-VARGAS (RASI NUMBER AND THEIR LORDS):—

	Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu	Ketu	Mandi
Rasi	3 Mercury	5 Sun	7 Venus	5 Sun	6 Mercury	6 Mercury	7 Venus	10 Saturn	1 Mars	7 Venus	1 Mars
Hora	Sun	Moon	Sun	Sun	Moon	Sun	Moon	Sun	Sun	Sun	Sun
Drekana	3 Mercury	1 Mars	11 Saturn	5 Sun	6 Mercury	10 Saturn	11 Saturn	2 Venus	1 Mars	7 Venus	5 Sun
Saptamamsa	4 Moon	11 Saturn	10 Saturn	6 Mercury	1 Mars	3 Mercury	10 Saturn	7 Venus	2 Venus	8 Mars	3 Mercury
Navamsa	8 Mars	9 Jupiter	11 Saturn	3 Mercury	11 Saturn	2 Venus	11 Saturn	2 Venus	2 Venus	8 Mars	4 Moon
Dwadasamsa	4 Moon	4 Moon	12 Jupiter	7 Venus	8 Mars	12 Jupiter	1 Mars	4 Moon	3 Mercury	9 Jupiter	5 Sun
Trimsamsa	Mars	Venus	Jupiter	Saturn	Mercury	Jupiter	Jupiter	Jupiter	Saturn	Saturn	Jupiter

पुरवासदुग्धनार्कं गतनयमाद्यं गुणाक्षि धनपारम् ।
शेषधियं तुच्छेन्द्रं प्रथमं लघुतानकारमर्कस्य ॥ ४ ॥

Sloka 4 — In the Sun's Ashtakavarga he is auspicious from :—

(a) himself in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th houses ;
(b) the Moon in the 3rd, 6th, 10th and 11th houses ;
(c) Mars in the same houses as from the Sun ;
(d) Mercury in the 3rd, 5th, 6th, 9th, 10th, 11th and 12th houses ;
(e) Jupiter in the 5th, 6th, 9th and 11th houses ;
(f) Venus in the 6th, 7th and 12th houses ;
(g) Saturn in the same houses as from the Sun ; and
(h) the Lagna in the 3rd, 4th, 6th, 10th, 11th and 12th houses.

Notes : Parasara first enumerates the malefic places and then the benefic places in the preparation of Ashtakavarga. He says that the house occupied by a planet whose Ashtakavarga is considered, should be taken as the Lagna and the succeeding houses as the 2nd, 3rd, etc. In the Sun's Ashtakavarga the number of malefic points in each *bhava* from the Sun is given ; then the names of the planets contributing them. The same method is followed to enumerate benefic places.

The malefic point is called Karana or *bindu* and the benefic one, *rekha* or Sthana (Parasara, Yavanas etc.,) while the authors in South India (Mantresvara, Vaidyanath etc.,) call the malefic point, *rekha* and benefic one, *bindu*. *In this book benefic points are termed as bindus and malefic ones as rekhas. The verses which differ from this nomenclature are marked with an asterisk throughout the book.* The Parasara method of putting points, being cumbersome, this book gives the verses from Prasnamarga. They (mnemonic verses) are easy to memorise and apply.

लूतः सिंहनटं कुलान्तसनिकं श्रीबाणताळानटं
काले धर्मसदानकं परवसाहीनोयमित्थं विधोः ।
वर्गं न्यस्य तु गर्भमासधनिकं गौणान्तिकं चाष्टमं
गीतिज्ञोयमिति क्रमेण कथितं सूर्यादिलग्नान्तिकम् ॥ ५ ॥

Sloka 5 — In the Moon's Ashtakavarga she is auspicious from :—

(a) the Sun in the 3rd, 6th, 7th, 8th, 10th and 11th houses ;
(b) herself in the 1st, 3rd, 6th, 7th, 10th and 11th houses ;
(c) Mars in the 2nd, 3rd, 5th, 6th, 9th, 10th and 11th houses ;
(d) Mercury in the 1st, 3rd, 4th, 5th, 7th, 8th, 10th and 11th houses ;
(e) Jupiter * in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th houses ;
(f) Venus in the 3rd, 4th, 5th, 7th, 9th, 10th and 11th houses ;
(g) Saturn in the 3rd, 5th, 6th and 11th houses ; and
(h) the Lagna in the 3rd, 6th, 10th and 11th houses.

Thus the several auspicious places considered from 8 fixed points beginning with the Sun and ending with the Lagna have been given.

भौमस्य बाणतनयं लिप्ताद्यं पुत्रवत्सदीनाढ्यम् ।
गुणतुष्टस्तनयारिस्तेजः पात्रं कविः सदा घनिकम् ॥ ६ ॥
कलितनयश्चेदर्काद्गदितं वाक्यं क्रमेण लग्नान्तम् ।

Slokas 6, 6(½) — In Mars' Ashtakavarga he is auspicious from :—

(a) the Sun in the 3rd, 5th, 6th, 10th and 11th houses ;
(b) the Moon in the 3rd, 6th and 11th houses ;
(c) himself in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th houses ;
(d) Mercury in the 3rd, 5th, 6th and 11th houses ;
(e) Jupiter in the 6th, 10th, 11th and 12th houses ;
(f) Venus in the 6th, 8th, 11th and 12th houses ;
(g) Saturn in the 1st, 4th, 7th, 8th, 9th, 10th and 11th houses ; and
(h) the Lagna in the 1st, 3rd, 6th, 10th and 11th houses.

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* In the 1st, 4th, 7th, 8th, 10th, 11th and 12th houses from Jupiter according to *Brihat-jataka* and *Saravali*.

शीतळपात्रं रंभा तज्जनकं पुत्रवासदुग्धनयम् ॥ ७ ॥
योगशतो धनपारं तेजकरं पुत्रगर्भमदधन्यम् ।
यात्रा वसुदळनष्टं पुरभक्तजनाड्यमिन्दुपुत्रस्य ॥ ८ ॥

Slokas 7, 8 — In Mercury's Ashtakavarga he is auspicious from :—

- (a) the Sun in the 5th, 6th, 9th, 11th and 12th houses ;
- (b) the Moon in the 2nd, 4th, 6th, 8th, 10th and 11th houses ;
- (c) Mars in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th houses ;
- (d) himself in the 1st, 3rd, 5th, 6th, 9th, 10th, 11th and 12th houses ;
- (e) Jupiter in the 6th, 8th, 11th and 12th houses ;
- (f) Venus in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 11th houses ;
- (g) Saturn in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th houses ; and
- (h) the Lagna in the 1st, 2nd, 4th, 6th, 8th, 10th and 11th houses.

जीवस्य पुत्रलाभैस्सान्द्रिग्धनयं रणार्थधैर्यं च ।
पुरवसुजनकं परवशताळनटं पात्रलाभसौजनिकम् ॥ ९ ॥
श्रीमतिधनिकं गौणीतारं परवर्णतुच्छधानुष्कम् ।

Slokas 9, 9(½) — In Jupiter's Ashtakavarga he is auspicious from :—

- (a) the Sun in the 1st, 2nd, 3rd, 4th, 7th, 8th, 9th, 10th and 11th houses ;
- (b) the Moon in the 2nd, 5th, 7th, 9th and 11th houses ;
- (c) Mars in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th houses ;
- (d) Mercury in the 1st, 2nd, 4th, 5th, 6th, 9th, 10th and 11th houses ;
- (e) himself in the 1st, 2nd, 3rd, 4th, 7th, 8th, 10th and 11th houses ;
- (f) Venus in the 2nd, 5th, 6th, 9th, 10th and 11th houses ;

(g) Saturn in the 3rd, 5th, 6th and 12th houses ; and
(h) the Lagna in the 1st, 2nd, 4th, 5th, 6th, 7th, 9th, 10th and 11th houses.

निद्धातु शुक्रवर्गं दैत्येन्द्रं पात्रलवणदुग्धकरम् ॥ १० ॥
लाभस्तब्धाकारं गुणेषु धन्या महीधनिका ।
पुरलवणदुग्धनष्टं लवमद्धनिका परागविशदधियम् ॥ ११ ॥

Slokas 10, 11 — In Venus' Ashtakavarga she is auspicious from :—

(a) the Sun in the 8th, 11th and 12th houses ;
(b) the Moon in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 11th and 12th houses ;
(c) Mars* in the 3rd, 4th, 6th, 9th, 11th and 12th houses ;
(d) Mercury in the 3rd, 5th, 6th, 9th and 11th houses ;
(e) Jupiter in the 5th, 8th, 9th, 10th and 11th houses ;
(f) herself in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 10th and 11th houses ;
(g) Saturn in the 3rd, 4th, 5th, 8th, 9th, 10th and 11th houses ;
(h) the Lagna in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 11th houses.

मन्दस्य परावस्था जनका लतिका गुणस्तनाकारम् ।
तेजो धीनाकारं मोक्षकरं तस्करं गुणस्तेयम् ॥ १२ ॥
कुलवित्तनयं चेति क्रमशोऽक्षरसंख्यया मयोक्तानि ।
एतैः स्वाधिष्ठितभादुक्तस्थानेषु विन्यसेदक्षम् ॥ १३ ॥

Slokas 12, 13 — In Saturn's Ashtakavarga he is auspicious from :—

(a) the Sun in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th houses ;
(b) the Moon in the 3rd, 6th and 11th houses ;
(c) Mars in the 3rd, 5th, 6th, 10th, 11th and 12th houses ;

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* In the 3rd, 5th, 6th, 9th, 11th and 12th houses from Mars according to *Brihat-jataka.* Here *Saravali* follows Parasara.

(d) Mercury in the 6th, 8th, 9th, 10th, 11th and 12th houses ;
(e) Jupiter in the 5th, 6th, 11th and 12th houses ;
(f) Venus in the 6th, 11th and 12th houses ;
(g) himself in the 3rd, 5th, 6th and 11th houses ; and
(h) the Lagna in the 1st, 3rd, 4th, 6th, 10th and 11th houses.

In this manner the auspicious positions have been mentioned by me in order, by figures represented by the consonants. These *bindus* are to be recorded from the houses occupied by the planets and the Lagna in preparing Ashtakavarga of each planet.

Notes : It is seen that there is a difference between Parasara and Varahamihira, in the case of Jupiter in the Moon's Ashtakavarga and of Mars in that of Venus' Ashtakavarga. This may not affect the Samudayashtakavarga figures much but in the Bhinnashtakavarga this might bring a difference in the reductions and further calculations (as explained later). In this book Parasara is followed throughout, since his (and his followers') works alone give the effects of the planets according to their Ashtakavarga strength, etc., in detail. Whereas Varahamihira has mentioned Ashtakavarga positions only in Brihat-jataka, Ch. IX and has said nothing further about the subject.

Again when the Samudayashtakavarga mnemonic verses " चालो बलिष्ठो — (infra—Chap. XIV—verses 2, 3)" are considered, it is found that this author closely follows Parasara. Mantresvara (Phaladeepika) too agrees with this view.

शून्येनोक्तं दशमं याल्पा पूर्वात्तु संख्या सा ।
एकद्विपरा वदति क्रमेण लाभव्ययाविति न्यायः ॥ १४ ॥

Sloka 14 — In the mnemonics (slokas 4 to 13) of the Ashtakavarga computation, the n, न – which is zero in the (कटपयादि) Katapayadi values, here represents 10 i.e., 10th house. In the same distich when a smaller digit 1 or 2 comes after a higher one, it should be taken as 11th or 12th place.

Notes : The meaning of Katapayadi system used in South India to represent numerical figures in the ancient Sanskrit texts :—

वररुचि :—

कटपयवर्गभवैरिह पिण्डान्त्यैरक्षरैरङ्काः ।
ने ञे शून्यं ज्ञेयं तथा स्वरे केवले कथिते ॥
(१) कादिनव ; (२) टादिनव ; (३) पादिपञ्च ; (४) याद्यष्ट

are the conventions followed to represent numerical figures which are easy to memorise. In the case of joint consonants the value of the last consonant is to be taken. न and ञ represent O value and the vowels have no numerical value.

The details are as follows :—

1	2	3	4	5	6	7	8	9	0	
क	ख	ग	घ	ङ	च	छ	ज	झ	(ञ)	—कादिनव ;
ट	ठ	ड	ढ	ण	त	थ	द	ध	(न)	—टादिनव ;
प	फ	व	भ	म	———	———	———	———	———	—पादिपञ्च ;
य	र	ल	व	श	ष	स	ह	(ळ)		—याद्यष्ट ;

In some verses 9 is represented by ळ.

क्ष = क् + ष = 6 ; क्र = क् + र = 2 ; क्य = क् + य = 1 ; र्क = र् + क = 1 ; ल्ल = ल् + ल = 3 ; ज्ञ = ज् + ञ = 0 ; etc.

Numbers of more than one digit expressed in the mnemonic form are always deciphered from right to left (by the rule अङ्कानां वामतो गतिः ।).

देवो is 8 and 4 should be taken as 48.
धवो is 9 and 4 „ „ „ as 49.
विष्णु is 4 and 5 „ „ „ as 54.
सालोल is 7, 3 and 3 „ „ „ as 337.
ननुजय is 0, 0, 8 and 1 „ „ „ as 1800.

Similarly the Moon's Tables of Vararuchi in mnemonics are given below :—

गीर्न श्रेयः equal to $0^{s} — 12^{\circ} — 3'$
30 21
धेनवश्री equal to $0^{s} — 24^{\circ} — 9'$
90 42
रुद्रोऽस्तु नम्यः equal to $1^{s} — 6^{\circ} — 22'$
22 6 01

Ashtakavarga Tables giving the auspicious places :—

The Sun's A. V. 48

सू	चं	मं	बु	गु	शु	श	ल
1	3	1	3	5	6	1	3
2	6	2	5	6	7	2	4
4	10	4	6	9	12	4	6
7	11	7	9	11		7	10
8		8	10			8	11
9		9	11			9	12
10		10	12			10	
11		11				11	

The Moon's A. V. 49

चं	मं	बु	गु	शु	श	ल	सू
1	2	1	1	3	3	3	3
3	3	3	2	4	5	6	6
6	5	4	4	5	6	10	7
7	6	5	7	7	11	11	8
10	9	7	8	9			10
11	10	8	10	10			11
	11	10	11	11			
		11					

Mars' A. V. 39

मं	बु	गु	शु	श	ल	सू	चं
1	3	6	6	1	1	3	3
2	5	10	8	4	3	5	6
4	6	11	11	7	6	6	11
7	11	12	12	8	10	10	
8				9	11	11	
10				10			
11				11			

Mercury's A. V. 54

बु	गु	शु	श	ल	सू	चं	मं
1	6	1	1	1	5	2	1
3	8	2	2	2	6	4	2
5	11	3	4	4	9	6	4
6	12	4	7	6	11	8	7
9		5	8	8	12	10	8
10		8	9	10		11	9
11		9	10	11			10
12		11	11				11

Jupiter's A. V. 56

गु	शु	श	ल	सू	चं	मं	बु
1	2	3	1	1	2	1	1
2	5	5	2	2	5	2	2
3	6	6	4	3	7	4	4
4	9	12	5	4	9	7	5
7	10		6	7	11	8	6
8	11		7	8		10	9
10			9	9		11	10
11			10	10			11
			11	11			

Venus' A. V. 52								Saturn's A. V. 39							
शु	श	ल	सू	चं	मं	बु	गु	श	ल	सू	चं	मं	बु	गु	शु
1	3	1	8	1	3	3	5	3	1	1	3	3	6	5	6
2	4	2	11	2	4	5	8	5	3	2	6	5	8	6	11
3	5	3	12	3	6	6	9	6	4	4	11	6	9	11	12
4	8	4		4	9	9	10	11	6	7		10	10	12	
5	9	5		5	11	11	11		10	8		11	11		
8	10	8		8	12				11	10		12	12		
9	11	9		9						11					
10		11		11											
11				12											

स्वादर्कादिक्रमतो निहितेऽष्टकवर्गकेऽक्षमिह पतितम् ।
यत् प्राक् शुध्यति पूर्वं तदिह निपतनक्रमादितरत् ॥ १५ ॥

Sloka 15 — In the above *slokas* of computing Ashtakavarga the order followed, begins with the Sun and ends with the Lagna. (But in Brihat-jataka Chapter IX, *slokas* 1 to 7 give the order of donors which has to be followed in Trikona and Ekadhipatya Shodhanas). When reduction is to be made the planet which has contributed the first *bindu* will have his *bindu* eliminated. (Refer to verse No. 12, Chapter No. X).

बृहज्जातके :—

स्वादर्कः प्रथमायबन्धुनिधनद्व्याज्ञातपोद्यूनगो
वक्रात्स्वादिव तद्वदेव रविजाच्छुक्रात् स्मरान्त्यारिषु ।
जीवाद्धर्मसुतायशत्रुषु दशत्र्यायारिगः शीतगो-
रेष्वेवान्त्यतपः सुतेषु च बुधाल्लग्नात् सबन्ध्वन्त्यगः ॥
लग्नात् षट्त्रिदशायगः सधनधीधर्मेषु चाराच्छशी
स्वात्सास्तादिषु साष्टसप्तसु रवेः षट्त्र्यायधीस्थो यमात् ।
धीत्र्यायाष्टमकण्टकेषु शशिजाज्जीवाद्व्ययायाष्टगः
केन्द्रस्थश्च सितात्तु धर्मसुखधीत्र्यायास्पदानङ्गगः ॥
वक्रस्तूपचयेष्विनात्सतनयेष्वाद्याधिकेषूदया-
च्चन्द्राद्दिग्विफलेषु केन्द्रनिधनप्राप्त्यर्थगः स्वाच्छुभः ।
धर्मायाष्टमकेन्द्रगोऽर्कतनयाज्ज्ञात् षट्त्रिधीलाभगः
शुक्रात् षड्व्ययलाभमृत्युषु गुरोः कर्मान्त्यलाभारिषु ॥

Order of donors of *bindus*

Planets	1	2	3	4	5	6	7	8
Sun	Sun	Mars	Sat.	Venus	Jupi.	Moon	Merc.	Lagna
Moon	Lagna	Mars	Moon	Sun	Sat.	Merc.	Jupi.	Venus
Mars	Sun	Lagna	Moon	Mars	Sat.	Merc.	Venus	Jupi.
Merc.	Venus	Sat.	Mars	Jupi.	Sun	Merc.	Moon	Lagna
Jupi.	Mars	Jupi.	Sun	Venus	Moon	Sat.	Merc.	Lagna
Venus	Lagna	Moon	Venus	Sat.	Sun	Jupi.	Merc.	Mars
Sat.	Sat.	Mars	Sun	Lagna	Merc.	Moon	Venus	Jupi.

Notes — This is the order of the donors of *bindus* in each planet's Ashtakavarga mentioned in Brihat-jataka. Their uses are referred to in other places where reductions are applied.

द्व्याद्यायाष्टतपः सुखेषु भृगुजात् सत्र्यात्मजेष्विन्दुजः
साज्ञास्तेषु यमारयोर्व्ययरिपुप्राप्त्यष्टगो वाक्पतेः ।
धर्मायारिसुतव्ययेषु सवितुः स्वात् साद्यकर्मत्रिगः
षट्स्वायाष्टसुखास्पदेषु हिमगोः साद्येषु लग्नाच्छुभः ॥
दिक्स्वाद्याष्टमदायबन्धुषु कुजात्स्वात् सत्रिकेष्वङ्गिराः
सूर्यात् सत्रिनवेषु धीस्वनवदिग्लाभारिगो भार्गवात् ।
जायायार्थनवात्मजेषु हिमगोर्मन्दात् त्रिषड्धीव्यये
दिग्धीषट्स्वसुखायपूर्वनवगो ज्ञात् सस्मरश्चोदयात् ॥
लग्नादासुतलाभरन्ध्रनवगः सान्त्यः शशाङ्कात् सितः
स्वात् साज्ञेषु सुखत्रिधीनवदशच्छिद्राप्तिगः सूर्यजात् ।

रन्ध्रायव्ययगो रवेर्नवदशप्राप्त्यष्टधीस्थो गुरो-
र्शाद्धीन्त्यायनवारिगस्त्रिनवषट्पुत्रायसान्त्यः कुजात् ॥
मन्दः स्वात् त्रिसुतायशत्रुषु शुभः साज्ञान्त्यगो भूमिजात्
केन्द्रायाष्टधनेष्विनादुपचयेष्वाद्ये सुखे चोदयात् ।
धर्मायारिदशान्त्यमृत्युषु बुधाच्चन्द्रात् त्रिषड्लाभगः
षष्ठायान्त्यगतः सितात् सुरगुरोः प्राप्त्यन्त्यधीशत्रुषु ॥

इति निगदितमिष्टं नेष्टमन्यद्विशेषा-
दधिकफलविपाकं जन्मभात्तत्र दद्युः ।
उपचयगृहमित्रस्वोच्चगैः पुष्टमिष्टं
त्वपचयगृहनीचारातिगैर्नेष्टसंपत् ॥ १६ ॥

Sloka 16 — The places that are mentioned above produce auspicious results and the rest cause inauspicious results. In any sign (*bhava*), taking into consideration all the *bindus* (good) and *rekhas* (bad) indicated by the planets at the time of birth, only so much bear fruit as remain after cancellation against one another. The good results of the *bindus* that remain when in Upachaya (3rd, 6th, 10th and 11th) houses, in friendly or own houses or in exaltation, prove increasingly auspicious ; while in Apachaya houses, in inimical houses and in debilitation houses become weakened, during the transit of the respective planet whose Ashtakavarga is considered.

Notes — (1) The nett excess of *rekhas* over *bindus* produces greater malefic results in Apachaya houses and they are a little improved in Upachaya houses. (2) Similarly it can be seen that houses containing 28 or more *bindus* in the Samudayashtakavarga prove auspicious and those having less than 28 *bindus* are inauspicious during the transit of any planet. (Ref. Chap. XIV — verse No. 7).

होरामकरन्दः —

स्थानानीष्टफलप्रदानि कथितान्यन्यानि दुष्टान्यतः
कार्यं तद्विचरं ततोऽधिकफलं दद्युः स्वराशेर्ग्रहाः ।
मित्रस्वोपचयस्थिता शुभसमी पुष्णन्ति शश्वत्फलं
निम्नर्क्षापचयद्विषद्गृहगताः प्रायः फलं नो शुभम् ॥

सारावली —

इत्युक्तं शुभमन्यदेवमशुभं चारक्रमेण ग्रहाः
शस्ताशस्तविशेषितं विदधति प्रोत्कृष्टमेतत्फलम् ।
स्वर्क्षस्वोच्चसुहृद्गृहेषु सुतरां शस्तं त्वनिष्टं समं
नीचारातिगताद्यनिष्टबहुलं शस्तं न सम्यक् फलम् ॥

ज्योतिषतत्त्वप्रकाशः —

स्थानानि यानि प्रतिपादितानि शुभानि चान्यान्यशुभानि नूनम् ।
तयोर्वियोगादधिकं फलं यत्स्वराशितो यच्छति तद्ग्रहेन्द्रः ॥

देवो धवो धीगवशस्तमोरमा धूलिः क्रमादुष्णकरादिबिन्दवः ।
सालोलसंख्या समुदायबिन्दवः सर्वाष्टवर्गः समुदायसंज्ञकः ॥१७॥

Sloka 17 — The total number of *bindus* received by the planets beginning with the Sun are 48, 49, 39, 54, 56, 52 and 39 respectively. The aggregate of all these *bindus* is 337 which is called (समुदाय) Samudaya *bindus ;* the sum total of all the Bhinnashtakavargas (i.e., the seven planets) is called Samudaya.

जातकादेशमार्गः —

देवो धवो धीगो विष्णुः क्षमी रामो धिगः क्रमात् ।
अष्टवर्गोक्तशुक्लाक्षसंख्याः सूर्यात्समीरिताः ॥

जातकाभरणः —

भुजंगवेदा नवसागराश्च नवाग्नयः सागरसायकाश्च* ।
रसेषवो युग्मशरा नवत्रितुल्याः क्रमेणाष्टकवर्गलेखाः ॥

Elsewhere :— देवः सुम्भः समा रम्भा नाभिर्विद्वान् समा क्रमात् ।

These are the *rekhas* (malefic points) for the planets from the Sun onwards ; viz., 48, 47, 57, 42, 40, 44 and 57 respectively totalling 335.

The (eight) donors are the seven planets and the Lagna while receipients are the seven planets only. This will be observed by taking a comparative view of the donors of the *bindus* given in the verses 4 to 13. Figures given in the third column show the number of places in which the respective planet is auspicious from the Moon (Gochara for the Moon) which is usually given in the standard works as Gochara.

←—Donors—→

←—Receipients—→

	Sun	Moon	Mars	Merc.	Jupi.	Venus	Sat.	Lagna	Total
Sun	8	4	8	7	4	3	8	6	48
Moon	6	6	7	8	7	7	4	4	49
Mars	5	3	7	4	4	4	7	5	39
Merc.	5	6	8	8	4	8	8	7	54
Jupiter	9	5	7	8	8	6	4	9	56
Venus	3	9	6	5	5	9	7	8	52
Saturn	7	3	6	6	4	3	4	6	39
Total	43	36	49	46	36	40	42	45	337

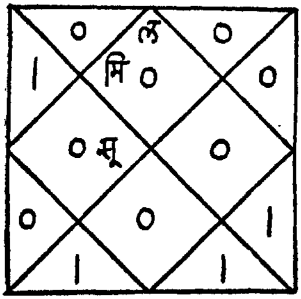
Notes — Application of the rules for preparing Ashtakavarga of the Standard Horoscope :—

In preparing Ashtakavarga tables, to denote the benefic place a *bindu* '0' is put and to denote a malefic place a *rekha* '|' (vertical line) is put. The donors of *bindus* or *rekhas* are the seven planets (Sun to Saturn) and the Lagna. Thus in the Ashtakavarga chart of any planet there can be maximum 8 *bindus* and minimum nil in any house.

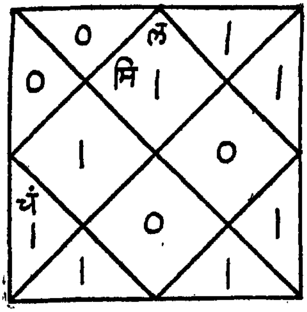
The Sun's Ashtakavarga :—

The Sun is said to be auspicious in (पुरवासदु'धनार्के) i.e., in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th houses from his position (the house occupied by him). In the Standard Horoscope the Sun is in the 4th house from the Lagna. So starting from the position of the Sun, *bindus* i.e., benefic points are marked each in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th houses. The remaining houses are marked with *rekhas*.

The Sun's Ashtakavarga from himself.

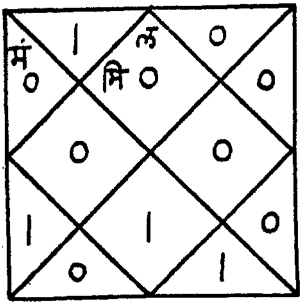


The Sun's Ashtakavarga
from the Moon.



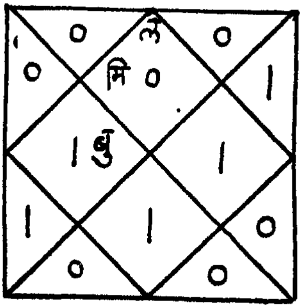
The Moon is posited in the 5th house from the Lagna. The Sun is benefic in (गतनयं) the 3rd, 6th, 10th and 11th houses from the position of the Moon. Starting from the position of the Moon, *bindus* are marked each in the 3rd, 6th, 10th and 11th houses. The remaining houses are marked with *rekhas.*

The Sun's Ashtakavarga
from Mars.



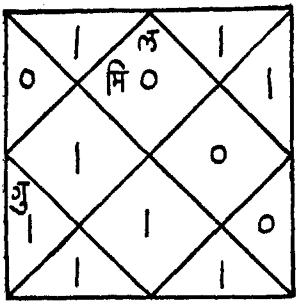
Mars is in the 3rd house from the Lagna. The *bindus* are marked in (पुरवासदुःधनार्कं) the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th houses from Mars. The remaining houses are marked with *rekhas.*

The Sun's Ashtakavarga
from Mercury.



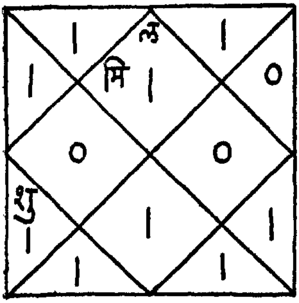
Mercury is in the 4th house from the Lagna. The Sun is benefic in (गुणाक्षिधनपारं) the 3rd, 5th, 6th, 9th, 10th, 11th and 12th houses from Mercury. The remaining houses are marked with *rekhas.*

The Sun's Ashtakavarga
from Jupiter.



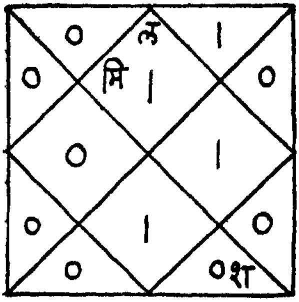
Jupiter is in the 5th house from the Lagna, therefore the *bindus,* beginning with that house, are marked in (शेषधियं) the 5th, 6th, 9th and 11th houses.

The Sun's Ashtakavarga
from Venus.



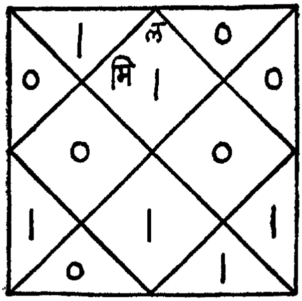
Venus is in the 5th house from the Lagna. The Sun is benefic in(तुच्छेन्द्रं)the 6th, 7th and 12th houses from Venus.

The Sun's Ashtakavarga
from Saturn.



Saturn is in the 8th house from the Lagna. The Sun is benefic in (पुरवासदुग्धनाकं)the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th houses from Saturn.

The Sun's Ashtakavarga
from the Lagna.



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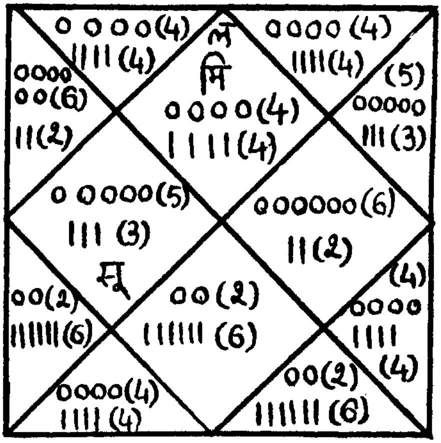
Lastly take the Lagna or ascendant. The Sun is benefic in(लघु-तानकारं) the 3rd, 4th, 6th, 10th, 11th and 12th houses from the Lagna. The Lagna is in Mithuna.

All the *bindus* and *rekhas* can be put in one chart as shown below. Add together all the *bindus* in the Lagna i.e., the 1st house (मिथुन), in each of the above eight charts and get the figure representing the total number of *bindus* in the Sun's Ashtakavarga. In the same way the totals for the remaining eleven houses are made. Similarly totals for *rekhas* also should be made. This final process of totalling of *bindus* completes the preparation of the Sun's Ashtakavarga. The *bindus* can be marked in one chart by taking the house occupied by each planet and the Lagna as the starting point.



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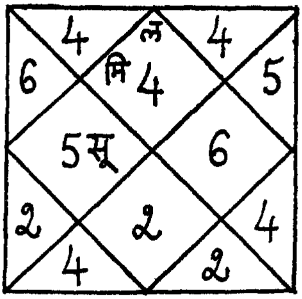
ल
मि
0000 (4)
1111(4)
0000
00(6)
11(2)
0 0 0 0(4)
1 1 1 1(4)
(5)
00000
111(3)
0 0000(5)
111 (3)
000000(6)
11(2)
सू
00(2)
111111(6)
00 (2)
111111 (6)
(4)
0000
1111
(4)
00(2)
111111 (6)
0000(4)
1111 (4)

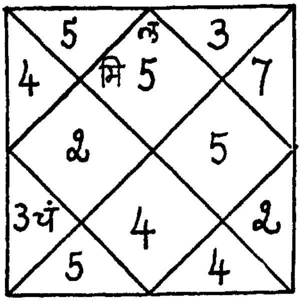
The maximum number of *bindus* possible in a house can be 8 and the minimum nil. Usually the sum of the *bindus* alone is put in each house, omitting the *rekhas* which can be obtained by deducting the number of *bindus* from 8. The sum of the *bindus* in each *bhava* received by the Sun, from the various donors, is known as the Bhinnashtakavarga of the Sun.

The Sun's Ashtakavarga.
(48 *bindus*)

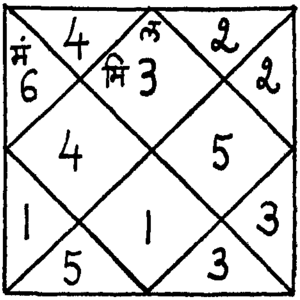

4
ल
4
6
मि 4
5
5सू
6
2
2
4
4
2

Similarly the Bhinnashtakavarga tables of the Moon and other planets can be prepared. They are as follows :—

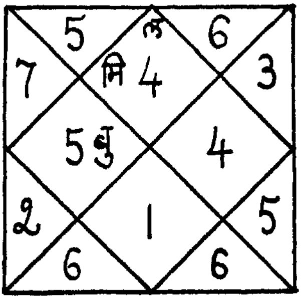
The Moon's Ashtakavarga
(49 *bindus*)


5
ल
3
4
मि 5
7
2
5
3चं
4
2
5
4

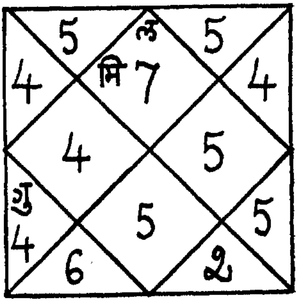
Mars' Ashtakavarga
(39 *bindus*)


मं 6
4
ल
2
मि 3
2
4
5
1
1
3
5
3

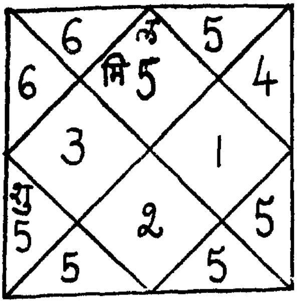
Mercury's Ashtakavarga
(54 *bindus*)


5
ल
6
7
मि 4
3
5बु
4
2
1
5
6
6

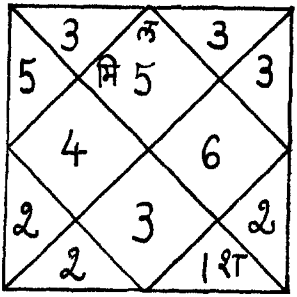
Jupiter's Ashtakavarga
(56 *bindus*)


5
ल
5
4
मि 7
4
4
5
गु 4
5
5
6
2

Venus' Ashtakavarga 8
(52 *bindus*)



Saturn's Ashtakavarga
(39 *bindus*)



अथ स्थानं प्रवक्ष्यामि लग्नस्य द्विजपुङ्गव ।
आर्किज्ञशुक्रगुर्वाराः सौम्यदेवेज्यभार्गवाः ॥ १८ ॥
हित्वा सौम्यगुरू शेषाः सुज्ञेज्यभृगुसूर्यजाः ।
तथा जीवभृगू बुद्धौ सर्वे शुक्रं विना क्षते ॥ १९ ॥
जीव एकस्तथा द्यूने मृतौ सौम्यभृगू तथा ।
धर्मे गुरुसितौ सर्वे खे चाये शुक्रमन्तरा ॥ २० ॥
सूर्यचन्द्रौ तथा रिःफे स्थानं लग्नस्य कीर्तितम् ॥ २१ ॥

Slokas 18-21 — The Lagna is auspicious from :—

(a) the Sun in the 3rd, 4th, 6th, 10th, 11th and 12th houses ;

(b) the Moon in the 3rd, 6th, 10th, 11th and 12th houses ;

(c) Mars in the 1st, 3rd, 6th, 10th and 11th houses ;

(d) Mercury in the 1st, 2nd, 4th, 6th, 8th, 10th and 11th houses ;

(e) Jupiter in the 1st, 2nd, 4th, 5th, 6th, 7th, 9th, 10th and 11th houses ;

(f) Venus in the 1st, 2nd, 3rd, 4th, 5th, 8th and 9th houses ;

(g) Saturn in the 1st, 3rd, 4th, 6th, 10th and 11th houses ; and

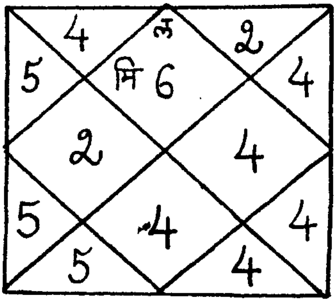
(h) the Lagna in the 3rd, 6th, 10th and 11th houses.

The total *bindus* received by the Lagna are 49 only.

The Lagna's Ashtakavarga Table

सू	चं	मं	बु	गु	शु	श	ल
3	3	1	1	1	1	1	3
4	6	3	2	2	2	3	6
6	10	6	4	4	3	4	10
10	11	10	6	5	4	6	11
11	12	11	8	6	5	10	
12			10	7	8	11	
			11	9	9		
				10			
				11			

The Lagna's Ashtakavarga
(49 *bindus*)



Notes — The use of the Lagna Ashtakavarga :—

It has been found that the Lagna Ashtakavarga is used only for Ayurdaya (longevity). The reason being that in the Bhinnashtakavargas of the several planets, the auspicious places from the Lagna have been taken into consideration and the sum of *bindus* received by each planet includes *bindus* contributed by the Lagna too.

Again in the Lagna Ashtakavarga the auspicious positions given from the Lagna are the same in order and places, as those given under the various Bhinnashtakavargas. This is contrary to the conception accepted for the Ashtakavarga consideration of the planets ; for, the seven planets through their transits become capable of donating and receiving *bindus*, whereas the Lagna being fixed and having no transit, is not supposed to receive *bindus* in the same sense as the planets.

Some astrologers add the Lagna Ashtakavarga *bindus* again to (समुदायाष्टकवर्ग) the Samudayashtakavarga total of 337 which is only a duplication of the Lagna *bindus*. If 337, the total for Samudayashtakavarga figure is divided by 12, the quotient 28 represents the average for each *bhava*. All books mention good effects for any *bhava* when the *bindus* are 28 or above. This shows that the figure 28 is the turning point. If the Lagna Ashtakavarga figure is added to 337, the total becomes 386 which gives 32 as average for a *bhava*. No book has mentioned 32 as the turning point. (See Verse 17 and Chap. XIV, Verse 7).

(यवनाचार्यमतेन राहोरष्टकवर्गांकाः ।)
सूर्यात्पुत्रगमः सदान हिमगोः पूगं मसादेर्धनं
भौमात्खङ्गपुरं बुधाद्रघुसदारः सूर्यपुत्रादपि ।
गोमेसन्नुयरो भृगोस्तिथिपरं जीवात्युगावस्तदा
लग्नाद्गोविमधीर इत्यगुगुणाः संख्या त्रिभा कुत्रचित् ॥ २२ ॥

Sloka 22 — Rahu is auspicious from :—

(a) the Sun in the 1st, 2nd, 3rd, 5th, 7th, 8th and 10th houses ;
(b) the Moon in the 1st, 3rd, 5th, 7th, 8th, 9th and 10th houses ;
(c) Mars in the 2nd, 3rd, 5th and 12th houses ;
(d) Mercury in the 2nd, 4th, 7th, 8th and 12th houses ;
(e) Jupiter in the 1st, 3rd, 4th, 6th and 8th houses ;
(f) Venus in the 6th, 7th, 11th and 12th houses ;
(g) Saturn in the 3rd, 5th, 7th, 10th, 11th and 12th houses ; and
(h) the Lagna in the 3rd, 4th, 5th, 9th and 12th houses.

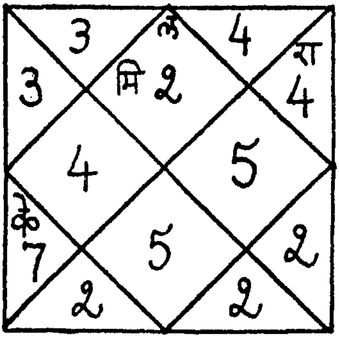
The total *bindus* received by Rahu are 43 only.

Rahu's Ashtakavarga Table

सू	चं	मं	बु	गु	शु	श	ल
1	1	2	2	1	6	3	3
2	3	3	4	3	7	5	4
3	5	5	7	4	11	7	5
5	7	12	8	6	12	10	9
7	8		12	8		11	12
8	9					12	
10	10						

Notes — Only Yavanacharya has mentioned about Rahu's Ashtakavarga (Ref. शंभुहोराप्रकाश, ज्योतिषश्यामसंग्रह and ज्योतिस्तत्त्वम्). Since Rahu is a shadow planet (ascending node of the Moon) he has not been allotted ownership of any part in the zodiac. It may be for this reason that he is not taken into consideration in Samudayashtakavarga along with the 7 planets, nor is he given the lordship of any Kakshya. All the same, the Bhinnashtakavarga of Rahu may be used in predicting good and bad effects during his transit through the various *bhavas*.

Rahu's Ashtakavarga
(43 *bindus*)



CHAPTER III

TRIKONA & EKADHIPATYA SHODHANAS

त्रिकोणं तु कथं प्रोक्तं मेषसिंहहयक्रमात् ।
वृषकन्यामृगाख्येषु युग्मतौलिघटेषु च ॥ १ ॥
कर्किवृश्चिकमीनास्ते त्रिकोणाः स्युः परस्परम् ।
त्रिकोणेषु च यन्न्यूनं तत्तुल्यं त्रिषु शोधयेत् ॥ २ ॥
एकस्मिन् भवने शून्ये तत्त्रिकोणं न शोधयेत् ।
समत्वे सर्वगेहेषु सर्वं संशोधयेद्बुधः ॥ ३ ॥

Slokas 1-3 — Trikonas (trines) are as follows :—

1. Mesha, Simha and Dhanus are trine to one another ;
2. Vrishabha, Kanya and Makara „ „ „ „
3. Mithuna, Tula and Kumbha „ „ „ „
4. Kataka, Vrischika and Meena „ „ „ „

In one set of a triad whichever house contains the least number of *bindus*, that number should be subtracted from all the three houses. When one of the three houses is void of *bindus*, no reduction is to be made in the other two houses. If the *bindus* are equal in all the three houses, remove all.

Notes — For example let the Mesha triad contain :—

(1) 4, 3, 2, The least of the three is 2, substracting that from
2, 2, 2, the three houses there remain 2 in Mesha, 1 in
2, 1, 0, Simha and O in Dhanus.

(2) 4, 3, 3, Subtract 3 from all, which leaves 1, 0 and 0.
3, 3, 3,
1, 0, 0,

(3) 3, 3, 3, Subtract 3 from all, which leaves 0, 0 and 0.
3, 3, 3,
0, 0, 0,

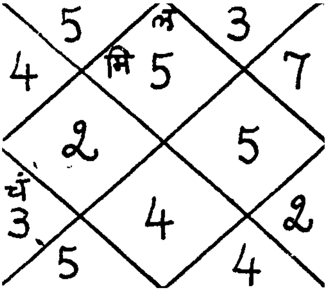
(4) 4, 3, 0, Subtract 0 from all, there is no change.
0, 0, 0,
4, 3, 0,

(5) 4, 0, 0, Here (a) according to Parasara no change is to be made. But (b) Mantresvara says, " भवनद्वयशून्ये तु शोधयेदन्यमन्दिरम्. " If two houses of a triad are without any *bindu,* remove the *bindus* in the third house also. It is a rare case to have two houses without *bindus* in a planet's Ashtakavarga and much more so, to have them in trine to one another.

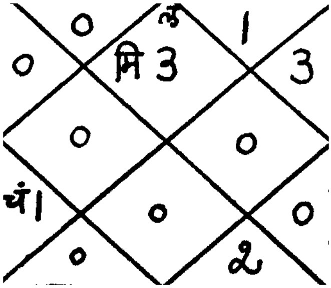
In the matter of Trikona-shodhana there are different schools of thought according to the interpretation given to " त्रिकोणेषु च यन्न्यूनं तत्तुल्यं त्रिषु शोधयेत्." One school accepts the view that the minimum number should be taken away from all the three houses ; while the other school says that the reduction should be carried on till, all the three houses contain *bindus* equal to the minimum. In this book the first method is adopted.

The following charts show the Moon's Ashtakavarga (in the Standard Horoscope) figures before and after Trikona-shodhana according to both the views :—

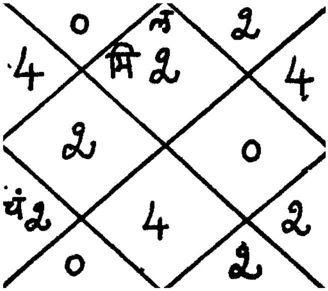
The Moon's Ashtakavarga (49)



I Trikona-shodhana according to the first view:-



II Trikona-shodhana according to the second view:-



जातकपारिजातः —

अजहरितुरगाङ्गैरुक्षकन्यामृगास्यैर्युगघटघटरूपैः कर्किकीटावसानैः ।
दिनकरमुखवर्गे तत्त्रिकोणोपयाता लघुतरसमशून्या बिन्दवः शोधिताः स्युः ॥
त्रिकोणभावेषु यदल्पबिन्दुकस्तदीयबिन्दू भवतस्तु तावुभौ ।
न बिन्दुको यस्तु न शोधितेतरौ समानसंख्या यदि सर्वमुत्सृजेत् ॥

प्रश्नमार्गः —

भूचक्रे निहितेऽष्टवर्गजफले भेषु त्रिकोणेषु यन्न्युनं
तेन समं त्यजेत्त्रिषु च यद्येकत्र न स्यात् फलम् ।
जह्यात्सर्वमथान्ययोर्यदि फलान्येकत्र चेत् केवलं
जह्यात्तानि यदा समं त्रिषु तदा सर्वं विशोध्यं ततः ॥

Notes. The author of Prasnamarga says that in one set of triad, if one/two houses contain no *bindu*, the *bindus* in the others/other house, should be eliminated.

Ekadhipatya-Shodhana

एवं त्रिकोणं संशोध्य पश्चादेकाधिपत्यता ।
क्षेत्रद्वयं फलानि स्युस्तदा संशोधयेद्बुधः ॥ ४ ॥
क्षीणेन सह चान्यस्मिन् शोधयेद्ग्रहवर्जिते ।
ग्रहयुक्ते फले हीने ग्रहाभावे फलाधिके ॥ ५ ॥
अनेन सह चान्यस्मिन् शोधयेद्ग्रहवर्जिते ।
फलाधिके ग्रहैर्युक्ते चान्यस्मिन् सर्वमुत्सृजेत् ॥ ६ ॥
उभयोर्ग्रहसंयुक्ते न संशोध्यः कदाचन ।
उभयोर्ग्रहहीनाभ्यां समत्वे सकलं त्यजेत् ॥ ७ ॥
सग्रहाग्रहतुल्यत्वात् सर्वं संशोध्यमग्रहात् ।
कुलीरसिंहयो राश्योः पृथक् क्षेत्रं पृथक् फलम् ॥ ८ ॥

Slokas 4-8 — 1. After Trikonashodhana is over, Ekadhipatyashodhana is to be carried out.

2. The wise man should make reduction only when there are *bindus* in both the houses of a planet.

E.g. Mesha, no planet, 2 *bindus* ;
Vrischika, no planet, no *bindu* ; } No reduction is to be made.

3. If the two houses are without planets and have got different number of *bindus*, the smaller figure should be subtracted from both the houses.

E.g. Mesha, no planet	*Vrischika, no planet*
4 bindus	*2 bindus*
Result 4 — 2 = 2 *bindus*	2 — 2 = 0 *bindu*

4. If however, one of the houses has a planet and when the *bindus* in that are less than the other, the smaller figure should be deducted from the other only.

E.g. Mesha having a planet	Vrischika, no planet
2 *bindus*	3 *bindus*
Result 2 *bindus,* no change	3 — 2 = 1 *bindu*

5. In the above (rule 4) case, if the house having the planet has more *bindus* than the other house, then remove all the *bindus* from the other house having no planet.

E.g. Mesha having a planet	Vrischika, no planet
3 *bindus*	2 *bindus*
Result 3 *bindus,* no change	2 — 2 = 0 *bindu*

6. If both the houses of a planet are occupied by planets, then no reduction is to be made.

E.g. Mesha having a planet	Vrischika having a planet
3 *bindus*	1 *bindu*
Result 3 *bindus, no change*	1 *bindu,* no change

7. If both the houses of a planet are without planets and the *bindus* are equal, then remove all the *bindus* from both the houses.

E.g. Mesha, no planet	Vrischika, no planet
3 *bindus*	3 *bindus*
Result 3 — 3 = 0 *bindu*	3 — 3 = 0 *bindu*

8. If *bindus* in both the houses of a planet are equal and one house alone is occupied by a planet, then remove *bindus* in the other house.

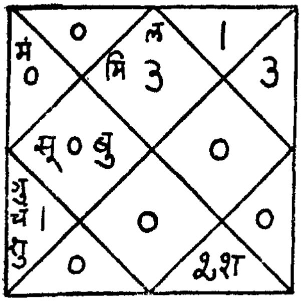
E.g. Mesha having a planet	Vrischika, no planet
3 *bindus*	3 *bindus*
Result 3 *bindus,* no change	3 — 3 = 0 *bindu*

9. The *bindus* in Kataka and Simha should be retained as they are.

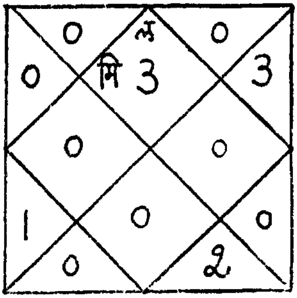
Notes — Ekadhipatyashodhana means the reduction in respect of the two houses (*rasis*) owned by one common lord, e.g., Mesha and Vrischika of Mars, etc.

According to the first view :—

The Moon's Ashtakavarga after Trikonashodhana.


0
ल
1
मं 0
मि 3
3
सू 0 बु
0
गु चं शु 1
0
0
0
2 श

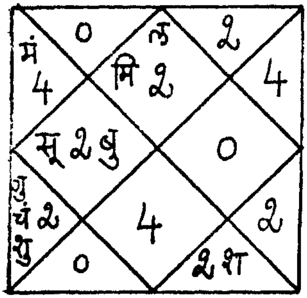
The Moon's Ashtakavarga after Ekadhipatyashodhana.


0
ल
0
0
मि 3
3
0
0
1
0
0
0
2

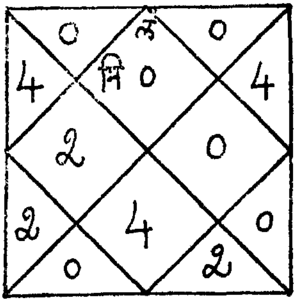
(शोध्यावशिष्ट 9)

According to the second view :—

The Moon's Ashtakavarga after Trikonashodhana.


0
ल
2
मं 4
मि 2
4
सू 2 बु
0
गु चं शु 2
4
2
0
2 श

The Moon's Ashtakavarga after Ekadhipatyashodhana.


0
ल
0
4
मि 0
4
2
0
2
4
0
0
2

(शोध्यावशिष्ट 18)

जातकपारिजातः —

कण्ठीरवं कटकभं च विना कुजादि-
कावासराशियुगलोपगबिन्दुसंख्याः ।
तत्तुल्यशून्यविषमाग्रहसग्रहाद्या-
स्त्वेकाधिपत्यपरिशोधितशेषिताः स्युः ॥
राशिद्वयं सद्युचरं नशोधयेदेकं द्वयोः शून्यभमप्यशोधयेत् ।
फलाधिके खेटयुते परं त्यजेत् तुल्या नभोगद्वितयं परित्यजेत् ॥
सखेचराखेचरबिन्दुसाम्ये विशोधयेदग्रहबिन्दुसंख्याम् ।
विखेटराशिद्वयबिन्दवो ये न्यूनाधिका न्यूनसमा विधेयाः ॥

खेटोपयाते लघुबिन्दुराशौ तत्तुल्यमायान्ति तदन्यसंख्याः।
पूर्वं त्रिकोणं परिशोध्य पश्चादेकाधिपत्यस्य ततः प्रकल्प्याः॥

प्रश्नमार्गः —

भौमादेर्भवनद्वये खलु फलं विद्येत चेच्छोधना
कर्तव्येयमिह द्वयोर्यदि समं सर्वं द्वयोश्च त्यजेत्।
एकत्राल्पतरं यदीदमखिलं तुल्यं च तेनान्यतो
न्यायोऽयं नियतोऽत्र किंतु न खलु त्याज्यं सदा सग्रहात्॥

गोपंचाननयोर्नृयुङ्मधुपयोर्जूकाजयोस्त्र्येणयोः
शिष्टाक्षाणि दशाष्टसप्तकशरैरन्यत्स्वभा संख्यया।
जीवेन क्षितिजेन दैत्यगुरुणा चान्यैर्युतर्क्षस्थिता-
न्याहत्योक्तदशादिभिस्तदुभयोर्योगो हि पिण्डाह्वयः॥ ९॥

Sloka 9 — After the two reductions are carried out, multiply the figures in Vrishabha and Simha by 10, those of Mithuna and Vrischika by 8, of Tula and Mesha by 7, of Kanya and Makara by 5 and those of the remaining *rasis* by their respective *rasi* numbers i.e., Kataka by 4, Dhanus by 9, ect. The sum of these products is known as Rasiguna Yoga or Rasipinda (राशिपिंड). If there are no *bindus* in any *rasi,* multiplication does not arise.

Again multiply the figures of the houses occupied by the Sun, the Moon, Mercury and Saturn by 5, that occupied by Mars by 8, Jupiter by 10 and Venus by 7. The sum of these products is called Grahaguna Yoga or Grahapinda (ग्रहपिंड). If more than one planet is in one house, then the figures should individually be multiplied by the respective multiplier of each planet. The sum of Rasipinda and Grahapinda is known as (शोध्यपिंड) Shodhya or Shuddhapinda. The use of this Pinda is explained later on.

Notes — In the Standard Horoscope in the Moon's Ashtakavarga Rasipinda is arrived at as under (according to the first view) :--

Sign	*Bindu*		Multiplier		Product
Mithuna	3	×	8	:	24
Tula	1	×	7	:	7
Makara	2	×	5	:	10
Mesha	3	×	7	:	21
			Total	=	62

In the Moon's Ashtakavarga Grahapinda is arrived at as under :—

Planet	*Bindu*		Multiplier		Product
Moon	1	×	5	=	5
Venus	1	×	7	=	7
Jupiter	1	×	10	=	10
Saturn	2	×	5	=	10
				Total =	32

The Moon's Shuddhapinda = 62 + 32 = 94

Similarly Shuddhapindas of the remaining planets are calculated from their respective Ashtakavargas.

Rasi Multipliers

मे	वृ	मि	क	सिं	क	तु	वृ	ध	म	कुं	मी	Rasi
7	10	8	4	10	5	7	8	9	5	11	12	Multipliers

Graha Multipliers

सू	चं	मं	बु	गु	शु	श
5	5	8	5	10	7	5

जातकपारिजातः —

शोध्यावशिष्टानि गुणीकृतानि मेषादिमानैर्गुणकं हि भानाम्।
सूर्यादिकास्ते गुणिताः स्वमानैरेषां ग्रहाणां गुणकं वदन्ति ॥
शैलाशावसुसागराम्बरशरैः शैलाहिगोसायकै-
रीशद्वादशभिश्च राशिगुणकैर्मेषादिभानां क्रमात् ।
बाणैः पञ्चभिरष्टकैः शरनभःशैलेषुभिर्भास्करा-
देवं व्योमतलाधिवासगुणकैरायुर्विधानोदितैः ॥

जातकादेशमार्गः —

7108410578 9 5 11 21
सन्नाहे वनमासेदं धीमान् पूज्यः प्रियः क्रमात् ।
शशी हि मानसात्मेति सूर्यादपि गुणाः क्रमात् ॥
5 5 8 5107 5

पराशरः —

शोध्यावशेषं संस्थाप्य राशिमानेन वर्द्धयेत् ।
ग्रहयुक्तेऽपि तद्राशौ ग्रहमानेन वर्द्धयेत् ॥
गोसिंहौ दशगुणितौ वसुभिर्मिथुनालिनौ ।
वणिग्मेषौ तु मुनिभिः कन्यकामकरौ शरैः ॥
शेषाः स्वमानगुणिता राशिमाना इमे क्रमात् ।
जीवारशुक्रसौम्यानां दशवसुमुनीन्द्रियैः क्रमाद्गुणकाः ॥
बुधस्य संख्या शेषाणां ग्रहगुणैर्गुणयेत् पृथक् पृथक्कार्याः ।

होरामकरन्दः —

मुनिदिगिभयुगाशा भूतशैलैभनंदा-
शुगतिशिवदिनेशैः स्याद्गुणोऽजादिकानां ।
इषुशरवसुबाणाशाद्रिभूतैर्ग्रहाणां
गृहविधिरिह नित्यः खेचराणां च योगात् ॥

जातकादेशमार्गः —

त्रिभ्यः शोध्यस्त्रिकोणेष्वनधिकसदृशं क्वापि शून्ये न शुद्धिः
साम्ये सर्वं च शोध्यं विधिरयमुभयोस्त्वेवमेकाधिपत्ये ।
किंत्वस्मिन्नैव शोध्यं ग्रहयुतभवने शिष्टकाणं पृथक्स्थं
हत्वा राशिग्रहोक्तैर्निजनिजगुणकैस्तद्युतिः शुद्धपिण्डः ॥

Notes — In this verse the author has given in a very concise and simple form the rules to be followed for Trikona and Ekadhipatyashodhanas as under :—

1. In Trikonashodhana subtract the minimum figure out of the three houses of a triad irrespective of the figures in them.
2. No reduction should be made when one house has no *bindu*.
3. If the three figures in the three houses are equal, remove all.

In the Ekadhipatyashodhana the same rules apply with the exception that figures in the house occupied by a planet should not be changed. The definition of Shuddhapinda is given.

DEFINITIONS.

The sum total of the *bindus* that remain in various *bhavas* after the two reductions is known as Shodhyavashishta(शोध्यावशिष्ट). The sum of the products of the *bindus* and the respective *rasi* multipliers is called Rasipinda (राशिपिंड). The sum of the products of the *bindus* and the respective planet multipliers is called

Grahapinda (ग्रहपिंड). The sum of Rasipinda and Grahapinda is known as Shodhyapinda (शोध्यपिंड), Shuddhapinda (शुद्धपिंड) or *Yogapinda* (योगपिंड).

Mantresvara defines Shodhyapinda as, "संयोगः शोध्यशेषाणां शोध्यपिंड इति स्मृतः" (Phaladeepika Ch. XXIV, Verse 3).

It means that the sum of the *bindus* remaining after the two reductions is called Shodhyapinda. This definition differs from that given by other standard authors.

The Sun's Ashtakavarga

सू बु	चं शु गु			श					ल		मं	Planets
6	7	8	9	10	11	12	1	2	3	4	5	*Bhavas* represented by *rasis*
5	2	4	2	2	4	6	5	4	4	4	6	*Bindus*
3	0	0	0	0	2	2	3	2	2	0	4	Trikona-Shodhana
3	0	0	0	0	2	2	3	2	0	0	4	Ekadhi-patya-Shodhana

शोध्यावशिष्ट = 16; राशिपिंड = 142; ग्रहपिंड = 62; शोध्यपिंड = 204.

The Moon's Ashtakavarga

चं गु शु			श					ल		मं	सू बु	Planets
7	8	9	10	11	12	1	2	3	4	5	6	*Bhavas* represented by *rasis*
3	5	4	4	2	5	7	3	5	5	4	2	*Bindus*
1	0	0	2	0	0	3	1	3	0	0	0	Trikona-Shodhana
1	0	0	2	0	0	3	0	3	0	0	0	Ekadhi-patya-Shodhana

शोध्यावशिष्ट = 9; राशिपिंड = 62; ग्रहपिंड = 32; शोध्यपिंड = 94.

Mars' Ashtakavarga

मं	सू बु	गु शु चं			श					ल		Planets
5	6	7	8	9	10	11	12	1	2	3	4	*Bhavas* represented by *rasis*
6	4	1	5	1	3	3	5	2	2	3	4	*Bindus*
5	2	0	1	0	1	2	1	1	0	2	0	Trikona-Shodhana
5	2	0	0	0	1	1	1	0	0	0	0	Ekadhi-patya-Shodhana

शोध्यावशिष्ट = 10 ; राशिपिंड = 88 ; ग्रहपिंड = 65; शोध्यपिंड = 153.

Mercury's Ashtakavarga

बु सू	गु चं शु			श					ल		मं	Planets
6	7	8	9	10	11	12	1	2	3	4	5	*Bhavas* represented by *rasis*
5	2	6	1	6	5	4	3	6	4	5	7	*Bindus*
0	0	2	0	1	3	0	2	1	2	1	6	Trikona-Shodhana
0	0	0	0	1	2	0	0	1	2	1	6	Ekadhi-patya-Shodhana

शोध्यावशिष्ट = 13; राशिपिंड = 117; ग्रहपिंड = 53; शोध्यपिंड = 170.

Jupiter's Ashtakavarga

गु शु चं			श					ल		मं	सू बु	Planets
7	8	9	10	11	12	1	2	3	4	5	6	*Bhavas* represented by *rasis*
4	6	5	2	5	5	4	5	7	5	4	4	*Bindus*
0	1	1	0	1	0	0	3	3	0	0	2	Trikona-Shodhana
0	1	1	0	1	0	0	3	1	0	0	2	Ekadhi-patya Shodhana

शोध्यावशिष्ट = 9; राशिपिंड = 76; ग्रहपिंड = 20; शोध्यपिंड = 96.

Venus' Ashtakavarga

गु शु चं			श					ल		मं	सू बु	Planets
7	8	9	10	11	12	1	2	3	4	5	6	*Bhavas* represented by *rasis*
5	5	2	5	5	1	4	5	5	6	6	3	*Bindus*
0	4	0	2	0	0	2	2	0	5	4	0	Trikona-Shodhana
0	2	0	2	0	0	0	2	0	5	4	0	Ekadhipatya Shodhana

शोध्यावशिष्ट = 15 ; राशिपिंड = 106 ; ग्रहपिंड = 42 ; शोध्यपिंड = 148.

Saturn's Ashtakavarga

श					ल		मं	सू बु	गु चं शु			Planets
10	11	12	1	2	3	4	5	6	7	8	9	*Bhavas* represented by *rasis*
1	2	6	3	3	5	3	5	4	2	2	3	*Bindus*
0	0	4	0	2	3	1	2	3	0	0	0	Trikona-Shodhana
0	0	4	0	2	0	1	2	3	0	0	0	Ekadhipatya-Shodhana

शोध्यावशिष्ट = 12; राशिपिंड = 107; ग्रहपिंड = 46; शोध्यपिंड = 153.

Lagna Ashtakavarga

ल		मं	सू बु	गु शु चं			श					Planets
3	4	5	6	7	8	9	10	11	12	1	2	*Bhavas* represented by *rasis*
6	4	5	2	5	5	4	4	4	4	4	2	*Bindus*
2	0	1	0	1	1	0	2	0	0	0	0	Trikona-Shodhana
2	0	1	0	1	1	0	2	0	0	0	0	Ekadhipatya-Shodhana

शोध्यावशिष्ट = 7; राशिपिंड = 51; ग्रहपिंड 40; शोध्यपिंड = 91.

CHAPTER IV

BHAVA AND BINDU PHALA

मूर्त्तौ शरीरसंपत्तिमंगोपांगनिरूपणम् ।
सत्यसौभाग्यवित्तं च द्वितीयस्थानतो विदुः ॥ १ ॥

स्वरं सत्त्वं विक्रमं च भ्रातृस्थानं तृतीयके ।
सुखं बंधुगृहं चैव मातृचिंता चतुर्थके ॥ २ ॥

स्वभावं बुद्धिविस्तारं बुद्धिस्थानं च पंचमे ।
ज्ञातिशत्रुक्षतादीनां शत्रुस्थाने निरीक्षयेत् ॥ ३ ॥

प्रवासं दारसौभाग्यं सप्तमस्थानतो विदुः ।
आधिं व्याधिं मृतिं नाशमष्टमे परिचक्षते ॥ ४ ॥

भाग्यस्थानं गुरुस्थानं धर्मस्थानं च तद्विदुः ।
कर्मवृत्तिं तु दशमे प्रतापं पौरुषं श्रुतिः ॥ ५ ॥

कीर्तिश्च जायते तत्र दृष्टादृष्टनिरूपणम् ।
ऐश्वर्यमर्थलाभं च एकादशगृहात्फलम् ॥ ६ ॥

द्वादशं च व्ययस्थानं पापस्थानं प्रचक्षते ।
शरीरनाशं देहं च व्ययस्थाने विचिंतयेत् ॥ ७ ॥

Slokas 1-7 —— From the Lagna one should consider the form of the body and of the different parts of the body. From the second *bhava,* truth, well being and wealth are considered. The third *bhava* denotes voice, character, valour and brothers (sisters). The fourth *bhava* decides happiness, relations, residence and all about one's mother. From the fifth *bhava* innate disposition, broad outlook and learning are considered. The sixth *bhava* denotes internal enemies, sickness, etc. From the seventh *bhava* all about any (short) journey and the well-being of wife are known. The eighth *bhava* denotes mental troubles, diseases, death and destruction. The ninth *bhava* decides about the fortune, the preceptor and religious aptitude. From the tenth *bhava* devotion to duty, valour, brave actions, knowledge of sciences, fame and preknowledge of things to come (both seen and unseen) are known. From the eleventh *bhava* are known opulence and acquisition of wealth. The twelfth *bhava* denotes expenses, sinful deeds, destruction of body and its causes.§

एवं द्वादशभावेषु चिंतयेन्मतिमान्नरः ।
पापान्वितास्तु ये भावास्ते भावा नाशतां ययुः ॥ ८ ॥
सौम्याः सिद्धिकरा ज्ञेया मिश्रा मिश्रफलप्रदाः ।
षष्ठाष्टमव्ययस्थैश्च विपरीतं शुभाशुभैः ॥ ९ ॥
मित्रोच्चभवनस्थश्चेत्पापोऽपि शुभमृच्छति ।
अरिनीचगतो मूढः शुभोऽपि क्रूरतामियात् ॥ १० ॥
एवमादिफलैः सार्द्धं दशाफलमुदीरयेत् ॥ ११ ॥

Slokas 8-11 — An intelligent person should consider about the 12 *bhavas* accordingly. The *bhava* occupied by a malefic planet destroys the effects of the things denoted by that *bhava.* A benefic planet in a particular *bhava* accomplishes the things denoted by that *bhava.* If there are both malefics and benefics in a *bhava,* the person gets mixed effects so far as that *bhava* is concerned. The planets occupying the 6th, 8th and 12th *bhavas* give opposite results, i.e., if a malefic planet occupies that *bhava,* he gives good results but if a benefic planet occupies it, he gives bad results. Even a malefic planet occupying a friend's house or his own exaltation, gives good results ; while a benefic planet occupying an inimical house or his own depression or in combust, becomes hostile.

All the above points should be considered before deciding the effects of a particular *bhava.*

फलदीपिका :—

पापोऽपि स्वगृहस्थश्चेद्भाववृद्धिं करोत्यलम् ।
नीचारातिगृहस्थश्चेत्कुर्याद्भावक्षयं ध्रुवम् ॥
स्वोच्चस्थोऽपि शुभो भावहानिं दुःस्थानपो यदि ।
सुस्थानपश्चेत् स्वोच्चस्थः पापी भावानुकूल्यकृत् ॥

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§ Cf. Jataka-parijata, Chap. XI, Verses — 13, 49 ; Chap. XII, Verses — 1, 2, 59 ; Chap. XIII, Verses — 1, 71 ; Chap. XIV, Verses — 1, 48, 65 ; and Chap XV, Verses — 1, 67, 73.

आत्मप्रभावशक्तिश्च पितृचिंता रवेः फलम् ।
मनोबुद्धिप्रसादं च मातृचिंता मृगांकतः ॥ १२ ॥
भ्रातृसत्त्वं गुणं भूमिं भौमेन तु विचिंतयेत् ।
प्रज्ञावाग्धर्मविज्ञानं बुधेनैव विचिंतयेत् ॥ १३ ॥
छत्रवाहनकीर्तिं च बहुवर्णांबराणि च ।
गुरुणा देहपुष्टिं च बुद्धिपुत्रार्थसंपदः ॥ १४ ॥
शुक्रं विवाहकर्माणि भोगस्थानं च वाहनम् ।
वेश्या स्त्रीजनगात्राणि शुक्रेणैव निरीक्षयेत् ॥ १५ ॥
आयुष्यं जीवनोपायं दुःखशोकमहद्भयम् ।
सर्वक्षयं च मरणं मन्देनैव निरीक्षयेत ॥ १६ ॥

Slokas 12-16 — One should examine from :—

(a) the Sun — one's valour, about father ;
(b) the Moon — mind, intelligence, self-satisfaction and about mother ;
(c) Mars — brothers (sisters), virtues, character, immovable property ;
(d) Mercury — capacity to distinguish between good and bad, speech, religion, acquisition of knowledge ;
(e) Jupiter — Chhatra (insignia of honour), vehicles, fame, varieties of apparels, physical strength, intelligence, children and wealth ;
(f) Venus — semen virile, marriage, sexual happiness, vehicles and features of a female ; and
(g) Saturn — longevity, means of livelihood, sorrow, distress, dreads, destruction of everything and death.

बलहीना ग्रहा ये स्युर्जन्मकाले नृणां सदा ।
ग्रहोक्तफलहीनाः स्युर्विपरीतं शनेः फलम् ॥ १७ ॥
स्वेषु स्वेष्वष्टवर्गेषु ग्रहोक्तफलमादिशेत् ।
अष्टवर्गादृते तस्मिन् दशा ज्ञातुं न शक्यते ॥ १८ ॥

Slokas 17-18 — Those planets which are weak in strength at the time of birth are unable to give the effects enumerated above. In the case of Saturn the effects are quite the reverse.

After examining the Ashtakavarga strength one should decide the effects of each planet without which the Dasas cannot be fully judged.

भावस्य यस्यैव फलं विचिन्त्यं भावं च तं लग्नमिति प्रकल्प्य ।
तस्माद्वदेद् द्वादशभावजानि फलानि तद्रूपधनादिकानि ॥ १९ ॥
एवं हि तत्कारकतो विचिन्त्यं पितुश्च मातुश्च सहोदरस्य ।
तन्मातुलस्यापि सुतस्य पत्युर्भृत्यस्य सूर्यादिखगस्थितर्क्षात् ॥ २० ॥

Slokas 19-20 — To determine the effects of any *bhava* in a horoscope consider that *bhava* as the Lagna ; the twelve houses reckoned from that as, the Lagna, Dhana *bhava,* etc., should be examined and the effects declared thereafter.

In the same manner the effects for the father, the mother, the brother, the maternal uncle, the son, the husband (wife) and the servant are to be considered by taking the signs occupied by their respective Karakas, viz., the Sun, the Moon and other planets in the horoscope, as the Lagna.

सूर्यस्थितर्क्षाज्जनकस्वरूपं वृद्धिं द्वितीयेन तु तत्प्रकाशम् ।
तद्भ्रातरं तस्य गुणं तृतीयात्तन्मातरं चापि सुखं चतुर्थात् ॥ २१ ॥
बुद्धिं प्रमादं सुतभाच्च षष्ठात्पीडां पितुर्दोषमरिं च रोगम् ।
कामं मदं तस्य तु सप्तमेन दुःखं मृतिं मृत्युगृहात्तदायुः ॥ २२ ॥
पुण्यं शुभं तत्पितरं शुभेन व्यापारमस्यैव हि कर्मभावात् ।
लाभं ह्युपान्त्यात् क्षयमन्त्यभावाच्चन्द्रादिकानां फलमेवमाहुः ॥ २३॥

Slokas 21-23 — From the house occupied by the Sun (in a person's horoscope) the appearance and stature of the father should be considered. The father's prosperity and fame should be judged from the second house reckoned from the house occupied by the Sun. His brothers, character, etc., from the third house (from the Sun) and details about the father's mother, father's happiness should be divined from the 4th house. The father's intelligence and peace of mind should be judged from the 5th house (*from the Sun*) ; *his afflictions, injury, enemies and sickness from the 6th* house ; *his love* and *passion from the* 7th ; his sorrows, death and longevity should be considered from the 8th house (from the Sun). The father's religious merit, auspiciousness and his father (i.e., native's grandfather) should be looked into from the 9th house ; his avocation from the 10th house ; his gains and income from the 11th and his expenditure or extravagance from the 12th house (from the Sun). All about the mother, brother, etc., should likewise be considered by taking the signs occupied by the respective Karakas, viz., the Moon, Mars, etc., as the Lagna and the remaining signs in order as the relevant *bhavas.*

तत्तद्भावात्कारकादेवमूह्यं तत्तन्मातृभ्रातृपित्रात्मजाद्यम् ।
तस्मिन् भावे कारके भावनाथे वीर्योपेते तस्य भावस्य सौख्यम् ॥२४॥

Sloka 24 — All information about the mother, brother, father, son, etc., should be considered from the particular *bhava* and Karaka signified. The happiness and good effects indicated by a *bhava* are assured if that *bhava,* its lord and Karaka are all strong.

धर्मे सूर्यः शीतगुर्बन्धुभावे शौर्ये भौमः पञ्चमे देवमन्त्री ।
कामे शुक्रश्चाष्टमे भानुपुत्रः कुर्यात्तस्य क्लेशमित्याहुरन्ये ॥ २५ ॥

Sloka 25 — Others say that the Sun in the 9th, the Moon in the 4th, Mars in the 3rd, Jupiter in the 5th, Venus in the 7th and Saturn in the 8th *bhava,* generally cause distress to those *bhavas* (in the effects).

Notes : Generally the Karaka of a *bhava,* when posited in that *bhava*, does not prosper the effects of the *bhava* concerned.

मेषादियद्गृहगता वसुसंख्यदायास्तद्भावपुष्टिबलवृद्धिकरा भवन्ति ।
षट्पञ्चसप्तसहितानि शुभप्रदानि त्रिद्व्येकबिन्दुयुतभानि न शोभनानि ॥२६॥

Sloka 26 — *Bhavas* represented by Mesha and other signs which contain 8 *bindus* (contributed by the 7 planets and the Lagna) in their individual Ashtakavargas become very strong and auspicious ; bestow all prosperity. *Bhavas* having 5, 6 or 7 *bindus* are also auspicious. *Bhavas having 1, 2 or 3 bindus are not auspicious.*

Notes : Herein the general effects of the *bhavas* having certain number of *bindus* are explained.

प्रश्नमार्गः—

त्रिद्व्येकाक्षयुतः शून्यो यो राशिः सोऽधमः क्रमात् ।
मध्यमश्चतुरक्षः स्यात् पञ्चाद्यक्षः क्रमाच्छुभः ॥

मिश्रं फलं भवति सागरबिन्दुयोगे रोगापवादभयदा यदि शून्यभावाः ।
एकादिबिन्दुयुतभानुमुखग्रहाणां भिन्नाष्टवर्गजनि सर्वफलं प्रवच्मि ॥ २७ ॥

Sloka 27 — *Bhavas* having 4 *bindus* produce mixed effects while those which do not contain a *bindu* cause death, censure and fear.

The good and bad effects arising from the Sun and other planets when associated with 1, 2, etc., *bindus* in their individual Ashtakavargas are explained hereinafter.

Notes : The previous verse and the first half of this verse show how to gauge the capacity of a *bhava* to give good or bad results. The latter part of the verse and succeeding verses up to 31 show the effects of the planets associated with 1 to 8 *bindus* in the *bhavas* occupied by them at birth.

फलदीपिकाः —

सर्वग्रहाणां ग्रहितेऽष्टवर्गे तत्कालराशिस्थितबिन्दुयोगे
अष्टार्धसंख्याधिकबिन्दवश्चेच्छुभं तदूने व्यसनं क्रमेण ॥

करोति नानाविधरोगदुःखभयाटनादीनि च सैकबिन्दुः ।
द्विको मनस्तापनृपालचोरकृतापवादाशननाशनानि ॥ २८ ॥

Sloka 28 — A planet associated with 1 *bindu* causes various kinds of diseases, sorrows, fears, roamings, etc. One, associated with 2 *bindus* produces mental agony, censure and deprivation of food through a King or a robber.

त्रिकस्तु संचारकृशावलंबकलेवरव्याकुलमानसानि ।
सुखासुखार्थव्ययवित्तलाभफलप्रदः सागरबिन्दुकः स्यात् ॥ २९ ॥

Sloka 29 — When there are 3 *bindus* there will be many troubles due to a roaming life, lean body and mind becomes afflicted ; with 4 *bindus* comforts and discomforts, accession of wealth and expenditure of money and all other things equal, i.e., mixed effects will be experienced.

सद्वस्त्रलाभसुतलालनसाधुसंगविद्याधनानि कुरुते शरसंख्यबिन्दुः ।
षट्बिन्दुकस्तु नवमोहनरूपशीलसंग्रामजिद्धनयशोबलवाहनानि ॥ ३० ॥

Sloka 30 — When the *bindus* are 5, one will acquire fine apparels, fondle children, come into contact with virtuous people and acquire learning and wealth ; with 6 *bindus* one will have ever fresh and attractive appearance, excellent character, victory in war, wealth, fame, strength and conveyance.

सप्तबिन्दुस्तुरगादियानसेनाधनप्राभवशोभनानि ।
बिन्द्वष्टकः सप्तगुणाभिराम[1]राजप्रतापं प्रकटीकरोति ॥ ३१ ॥

Sloka 31 — A planet associated with 7 *bindus* brings honour by virtue of possession of horses and other conveyances, an army and immense wealth ; with 8 *bindus* one acquires regal splendour with all its sevenfold adjuncts (namely lordship, minister, friends, treasures, domain, castles and armies).

शरादिबिन्दुस्थितराशियातः स्वकीयवर्गे शुभदस्तु नित्यम् ।
अतोऽन्यथा चेदफलप्रदाता गोचारतः शून्यफले प्रमाथी[2] ॥ ३२ ॥

Sloka 32 — A planet is always auspicious when he transits a *bhava* having 5 or more *bindus* in his own Ashtakavarga, if otherwise (i.e., if the planet transits a *bhava* having 3 or less *bindus*) he is incapable of giving good results while transitting that *bhava* and he definitely becomes oppressive when transitting through a *bhava* having no *bindu*.

मानसागरी :—

शुभा च कथिता रेखा बिन्दुश्च कथितोऽशुभः* ।
समे समफलं ज्ञेयं गोचरे यदि नान्तरम् ॥

कष्टं स्यादेकरेखायां द्वाभ्यामर्थक्षयो भवेत् * ।
त्रिभिः क्लेशं विजानीयाच्चतुर्भिः समता मता ॥ ३३ ॥

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[1] सर्वगुणाभिराम   [2] प्रमादी

पञ्चभिः परमानन्दं[1] षड्भिरर्थागमो भवेत् * ।
सप्तभिः सकलं सौख्यमष्टभिः पूर्णकार्यकृत्[2] ॥ ३४ ॥

Slokas 33-34 — When any planet passes through a *bhava*, the effects are as follows according to the number of *bindus* in that *bhava* (in his Ashtakavarga) :—

1. misery ;
2. loss of wealth ;
3. anguish ;
4. status quo ;
5. great rejoicing ;
6. inflow of wealth ;
7. all sorts of happiness ; and
8. perfection of everything.

मानसागरी :—

यदि संस्थितरेखायां फलं पुंसां प्रजायते* ।
लक्ष्मीभोगस्तथा सौख्यं सार्वभौमजनेशता ॥
यदि संस्थितबिन्दूनां फलं पुसां प्रजायते* ।
उद्वेगो हानिरोगश्च मृत्युश्चास्य क्रमेण च ॥

फलदीपिका :—

कृत्वाष्टवर्गं द्युसदां क्रियादिष्वक्षैर्विहीने मृतिरेकबिन्दोः ।
नाशो व्ययो भीतिभयार्थनारीश्रीराज्यसिद्धिः क्रमशः फलानि ॥

ज्योतिषतत्त्वप्रकाशः—

क्लेशोऽर्थहानिर्व्यसनं समत्वं शश्वत्सुखं नित्यधनागमश्च * ।
सम्पत्प्रवृद्धिर्विपुलामलश्रीः प्रत्येकरेखाफलमामनन्ति ॥

रेखाबिन्दुकयोस्तु शोधितपदे यत्रास्ति रेखाधिका
द्वे रेखे धनदे चतस्र उदयप्रागल्भ्यबन्धुप्रदाः * ।
षड्रेखाविपुलप्रतापसुयशोविस्तारकीर्तिप्रदाः
रेखा अष्टमहीपतित्वमतुलं कुर्वन्ति नानागुणैः ॥ ३५ ॥

Sloka 35 — Find the difference between the *bindus* and the *rekhas*. When the *bindus* are in excess by 2, the effect is inflow of wealth ; when 4, increase in confidence, acquisition of new friends ; when 6, great valour, splendour, fame, etc., and when 8, one becomes a king or equal to a king with all its adjuncts.

Note : When the *rekhas* are in excess, the results are reverse.

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[1] क्षेममारोग्यं [2] सर्वसंपदः

बादरायणः—

> एकेन यः शुभः स्यात् षड्भिः स्थानैः स पापदो भवति ।
> यस्तु चतुर्भिः स समः सर्वफले कल्पनैवं स्यात् ॥

स्वोच्चमित्रादिवर्गस्थाः केन्द्रादिबलसंयुताः ।
अनिष्टफलदाः सर्वे स्वल्पबिन्दुयुता यदि ॥ ३६ ॥

दुष्टस्थानस्थिता ये च ये नीचारिभांशगाः ।
ते सर्वे शुभदा नित्यमधिबिन्दुयुता यदि ॥ ३७ ॥

Slokas 36-37 — All planets which are in their exaltation, own or friendly houses and are also possessed of strength by occupation of a Kendra, Trikona, etc., invariably produce evil results if they are associated with very few *bindus* (less than 4).

Conversely, all planets occupying bad positions (i.e., 6th, 8th and 12th) or their debilitations or inimical signs in *rasi* or Navamsa, invariably produce good results if they are associated with more *bindus* (5 or more).

Note : All the planets, howsoever well placed, or otherwise powerful, produce malefic results if they are associated with 3 or less *bindus* in their Bhinnashtakavargas. Conversely, all of them, howsoever adversely placed or otherwise weak, always produce benefic results if they are associated with 5 or more *bindus.* Thus the capacity to produce good or bad results depends more on the number of *bindus* a planet is associated with, than on any other factor. This is a special classification of strength according to the Ashtakavarga system.

दिनेशमुख्यग्रहवर्गकेषु यदा शनिः शून्यगृहं प्रयातः ।
करोति पित्रादिकभावजानामतीव रोगारिभयाकुलानि ॥ ३८ ॥

Sloka 38 — When Saturn transits a *bhava* without a *bindu* in the Ashtakavarga of the Sun, etc., he generally causes acute diseases, fear from enemies and afflictions to the father and other relations according to their Karakatva.

Notes : Saturn is the Karaka for oneself.

The Sun is the Karaka for the father.
The moon „ „ „ „ „ mother.
Mars „ „ „ „ „ brothers and sisters.

Mercury	is	the	Karaka	for	the	relations and maternal uncle.
Jupiter	„	„	„	„	„	children.
Venus	„	„	„	„	„	wife.

कृतेऽष्टवर्गे सति कारकर्क्षाद्यद्भावमुक्ताङ्कमुपैति खेटः ।
तद्भावपुष्टिं स शुभोऽशुभो वा करोत्यनुक्ते विपरीतमेव ॥ ३९ ॥

Sloka 39—Having prepared the Ashtakavarga of any planet note the *bhavas* which contain greater number of *bindus*. That planet (benefic or malefic) in his transit through these *bhavas*, gives good effects according to the *bhava* positions which they (these *bhavas*) bear from the house occupied by that planet at birth ; in the *bhavas* with less number of *bindus* the transit of the said planet causes adverse results (to the native and to the Karaka represented by the planet).

Notes : In the Standard Horoscope the Sun's (representing the father) Ashtakavarga contains 6 *bindus* in the 7th *bhava* from him. When he passes through that *bhava* beneficial results connected with the 7th *bhava* will be experienced by the father.

Again, the 2nd *bhava* from the Sun contains 2 *bindus*. The father, therefore, will experience evil results pertaining to that *bhava* such as loss of money, family troubles, etc., during the transit of the Sun.

निक्षिप्याष्टकवर्गं मेषादिचतुस्त्रिकोणराशिगतम् ।
दिक्ष्वेकीकृत्यफलं प्रागादिष्वधिकताल्पते ज्ञेये ॥ ४० ॥

Sloka 40—After preparing the Ashtakavarga (of any planet) add up the *bindus* in Mesha, Simha and Dhanus. This represents the East. Similarly the total of *bindus* in Vrishabha, Kanya and Makara represents the South ; Mithuna, Tula and Kumbha the West and Karka, Vrischika and Meena the North. That cardinal direction represented by the highest number of *bindus* amongst the four totals is very auspicious and that which has the least is inauspicious.

निक्षिप्तेऽष्टकवर्गे मेषादिषु भूमिचक्रसंस्थेषु ।
यत्राक्षाल्पाधिकता तत्राशुभमपि शुभं च विज्ञेयम् ॥ ४१ ॥

Sloka 41 — After preparing the Ashtakavarga of any planet find out which bhava contains more bindus ; the direction denoted by that bhava according to Sthirachakra (स्थिरचक्र) *is auspicious and vice versa.*

Notes : Cardinal directions represented by the *rasis* :—

The Rasichakra, i.e., Zodiac is designated as Chara (movable) and Sthira (fixed).

I In the movable Zodiac the rising sign always represents the East, the 7th house the West, the 10th house the South and the 4th house the North.

II In the fixed Zodiac there are the following two methods of reckoning directions :—

(1) The system applied by Varahamihira in Brihat-jataka (Ch. I. Sloka 11), viz., Mesha trine the East ; Vrishabha trine the South ; Mithuna trine the West and Karka trine the North. These directions are used when things of a general nature are considered.

(2) The system given in Prasnamarga :—

ऐन्द्यां मेषवृषावग्निकोणे मिथुनभं स्थितम् ।
यास्यां कर्कटसिंहौ स्तो नैर्ऋत्यां दिशि कन्यका ॥
वारुण्यां तु तुलाकीटौ वायुकोणे धनुस्थितिः ।
सौम्यां मृगघटौ स्यातामैशान्यां दिशि मीनभम् ॥
भूमिचक्रमिति प्रोक्तं विष्वग्दैवविदः स्थितम् ।

The signs Mesha and Vrishabha represent the East, Mithuna the South-East, Karka and Simha the South, Kanya the South-West, Tula and Vrischika the West, Dhanus the North-West, Makara and Kumbha the North and Meena the North-East. This is the same as the Chakra represented by the South Indian type of putting the horoscope (See page 11).

This system of reckoning directions is generally used for things of a permanent nature such as one's permanent property, lands, etc., for consideration of directions in one's own house, compound, locality (such as village or town) or completion of any undertaking of a long standing or permanent nature (e.g., Chap. XIII Verses 2 and 3).

आभ्यामपि प्रकाराभ्यां दिग्विभागोऽधिकाक्षयुक् ।
ज्ञेयः सोऽतिशुभोऽल्पाक्षस्तथैवात्यशुभप्रदः ॥ ४२ ॥

Sloka 42 — *Find out the cardinal directions by these two* methods ; their use should be made according to the nature of the matters under consideration. The direction represented by the greater number of *bindus* is auspicious and one with less *bindus* is inauspicious.

CHAPTER V

PRASTARASHTAKAVARGA AND SARVACHANCHACHAKRA.

आलिख्य चक्रं नवपूर्वरेखा याम्योत्तरस्था दश च त्रिरेखाः ।
प्रस्तारकं षण्णवतिप्रकोष्ठं पङ्क्त्यष्टकं चाष्टकवर्गजं स्यात् ॥ १ ॥
होराशशीज्ञोधनशुक्रसूर्यभौमामरेन्द्रार्चितभानुपुत्राः ।
याम्यादिपङ्क्त्यष्टकराशिनाथाः क्रमेण तद्बिन्दुफलप्रदाः स्युः ॥ २ ॥

Slokas 1-2 — Draw a diagram with nine horizontal parallel lines from the East to the West at equal intervals. Similarly draw thirteen vertical parallel lines from the North to the South. This gives 96 squares in eight rows exhibiting the Prastara form of Bhinnashtakavarga.

The Lagna, the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn *in their order* are the lords of the 8 Kakshyas of a *bhava* from *the South to the North.* These planets produce good or bad results when transitting Kakshyas having *bindus* or without *bindus*.

Notes : The Kakshya lords are mentioned in the order of their orbits round the Zodiac. Cf. Jataka-parijata, Chap. II verse 71, 1st line :—

भानामवस्थानगताः क्रमेण मन्दार्यभौमार्कसितज्ञचन्द्राः ।

Draw the Prastarashtakavarga (प्रस्ताराष्टकवर्ग) table and set therein the *bindus* for the Sun's Ashtakavarga in the Standard Horoscope. Prastarashtakavarga is a spread-over or a detailed Bhinnashtakavarga.

The auspicious places from the Sun are marked with *bindus* in the Sun's row beginning with the *bhava* occupied by him, i.e., from Kanya. The auspicious places from Saturn are marked with *bindus* against Saturn's row beginning from Makara which he occupies. In this manner the remaining auspicious places are marked with *bindus* in their respective rows.

फलदीपिका :—

राश्यष्टभागप्रथमांशकाले शनिर्द्वितीये तु गुरुः फलाय ।
कक्षाक्रमेणैवमिहान्त्यभागकाले विलग्नं फलदं प्रदिष्टम् ॥

आचारसंग्रह :—

राश्यष्टांशकनायकाः शनिगुरुक्ष्मापुत्रभास्वद्भृगु-
ग्लौपुत्रामृतरश्मयो निगदिताः प्राग्लग्नभं च क्रमात् ॥

सारावली :—

तिर्यग्विश्वोर्ध्वंनन्दं गिरिगिरिशपदं न्यस्य चक्रं तदूर्ध्वे
मेषाद्या राशयः स्युर्ग्रहगणसहिताः शिष्टमिष्टस्य सद्म ।
तस्याधः सौरिमुख्यं ग्रहगणमुदयं चापि कक्ष्याक्रमेण
न्यस्याधः स्वीयचक्रे स्वपदसहितभाक् स्वाष्टके बिन्दुरेखाः

जातकादेशमार्ग :—

रेखास्तिर्यङ् नवोर्द्ध्वं लिखतु लयमिताः पङ्क्तयस्तिर्यगष्टौ
कक्ष्याः स्युर्द्वादशान्याः क्रियमुखभवनान्यष्टधा खण्डितानि
मन्देड्यारार्कशुक्रेन्दुजशशिवपुषां तासु कक्ष्यासु तैस्तै-
र्वाक्यैस्तत्तत्स्थितर्क्षाण्यसतु फलमिति प्रस्तरेदष्टवर्गम् ॥

The Sun's Prastarashtakavarga

Bhavas represent-ed by *rasis:*	सू बु 6	चं शु गु 7	8	9	श 10	11	12	1	2	ल 3	4	मं 5
Sat.	0	0	0		0	0		0			0	0
Jupi.						0	0			0		0
Mars	0		0			0	0	0	0	0		0
Sun	0	0		0			0	0	0	0	0	
Venus	0						0	0				
Merc.			0		0	0			0	0	0	0
Moon				0			0				0	0
Lagna	0		0				0	0	0			0
Total *bindus*	5	2	4	2	2	4	6	5	4	4	4	6

शनिगुरुकुजरविशुक्रक्षणदाकरपुत्रचन्द्रलग्नानाम् ।
शुक्लाक्षाण्यष्टासु क्रमेण राशेर्गतानि भागेषु ॥

शंभुहोराप्रकाश :—

नव रेखा लिखेत्प्राच्यास्तिर्यग्रेखास्त्रयोदश ।
षण्णवत्येव कोष्ठानि चक्रं भिन्नाष्टकं पुनः ॥
रविमन्दगुरूणां च शुक्रभौमबुधस्य च ।
शीतांशुलग्नयोश्चैव गोचराष्टकवर्गके ॥
आदित्यस्थितराशेश्च तमारभ्याष्टकोष्ठके ।
आदित्यादिग्रहाणां च सप्तानां लग्नकस्य च ॥
तत्तद्वाक्योक्तबिन्दूंश्च प्रसार्य च वदेत्फलम् ।
पश्चिमादिषु कोष्ठेषु प्रागाद्यन्तेषु चैव हि ॥
दक्षिणाद्युत्तरांतश्च मार्तण्डाद्यष्टके फले ।
एवं चंद्रस्य राशिं च समारभ्याष्टकोष्ठके ॥
तत्तद्राशिफलं चैव वदेदष्टकवर्गके ।
एवं द्वादशराशीनां ग्रहस्थितिवशाद्बु
यद्ग्रहस्य तु यद्भावे फलं ज्ञेयं यथा तथा ।
तत्तद्राशीन् समारभ्य तद्ग्रहाद्यष्टकस्य च ॥
वाक्योक्तबिन्दून् प्रस्तार्य फलं ज्ञात्वा वदेद्बुधः ।
बिन्दुहीने तु दुःखादीन् बिपशस्त्रादिवाक्यतः ॥
फलाधिक्ये तु कोष्ठे तु पञ्चमाधिक्यवाक्यतः ।
शत्रुनीचग्रहं त्यक्त्वा व्ययषष्ठाष्टमं तथा ॥
पापानामुपचयं ज्ञात्वा शुभानां षट्त्रिकांस्तथा ।
ज्ञात्वैवं बिन्दुरेखां च वदेदेवं फलं बुधः ॥

Notes : Parasarahora, Shambhu-horaprakasha and Manasagari give a different order for Kakshya lords. The order followed by them is as follows :—The Sun, Saturn, Jupiter, Venus, Mars, Mercury, the Moon and the Lagna.

कर्तुः स्वजन्मसमयावसथग्रहाणां कृत्वाष्टवर्गकथिताक्षविधानमत्र ।
बह्वक्षयोगवशतः शुभराशिमासभावग्रहस्थितिषु कर्मशुभं विदध्यात्॥३॥

Sloka 3 — Prepare the Ashtakavargas of all the planets from their positions at the time of birth as per rules laid down. When planets in their transits are in a *rasi* (or when that *rasi* is rising), month (period of the Sun's transit), bhava, etc., which contain the greatest number of *bindus* (in their individual Ashtakavargas) will prove auspicious.

बिन्दौ स्थिते तत्फलसिद्धिकालविनिर्णयाय प्रहितेऽष्टवर्गे ।
भान्यष्टधा तत्र विभज्य कक्षाक्रमेण तेषां फलमाहुरन्ये ।। ४ ।।

Sloka 4 — Others say that in order to ascertain the time of fruition of the effects of a *bhava*, in case it contains *bindus*, divide that *bhava* into 8 Kakshyas and find out which of them contain *bindus*. During the periods, the planet in question transits those Kakshyas (3°-45′ each roughly) the effects take place.

Notes : In the Standard Horoscope there are 4 *bindus* in the Lagna (Mithuna) which is the 10th house from the Sun in his Ashtakavarga. It will be seen that these have been contributed by the Sun, Mars, Mercury and Jupiter while the remaining 3 planets and the Lagna have each contributed a *rekha*. Therefore the *bindus* are placed in their respective Kakshyas in the Lagna house.

When the Sun transits the Lagna *bhava* which is from 1^s-18^0-$39'$ to 2^s-18^0-$39'$, he will give benefic results only during the four periods of the Kakshya divisions of the *bhava*, viz :—

1st 1^s-22^0-$38'$ to 1^s-26^0-$38'$ (Jupiter's Kakshya)
2nd 1^s-26^0-$38'$ to 2^s-0^0-$37'$ (Mars' Kakshya)
3rd 2^s-0^0-$37'$ to 2^s-4^0-$37'$ (The Sun's Kakshya)
and lastly 2^s-8^0-$8'$ to 2^s-11^0-$38'$ (Mercury's Kakshya).

The remaining four Kakshyas will produce adverse results. The Sun will give good or bad results in all the remaining *bhavas* during his transit through Kakshyas having *bindus* or *rekhas*. Similarly the good and bad effects due to the transits of the remaining planets should be judged from their respective Prastarashtakavargas.

Kakshya divisions of a *bhava :—*

It is convenient to divide a *bhava* in the following way. Divide into 4 equal parts the difference in degrees from Arambhasandhi(आरंभसंधि–beginning) to Bhavamadhya(भावमध्य–the middle part of that *bhava*) and similarly make 4 equal parts from Bhavamadhya to Bhavasandhi (i.e., end of the house). The reason is that by Bhavamadhya, it is meant the exact middle of the *bhava* in the circle passing through that latitude, to which the ecliptic circle is collated. It is said that the Dashamabhavamadhya (दशमभावमध्य—cusp of the 10th house) is the highest point. Naturally, in a circular Zodiac points on either side of the cusp will be at a lower level.

SARVACHANCHACHAKRA

(Refer the attached Chart) :—

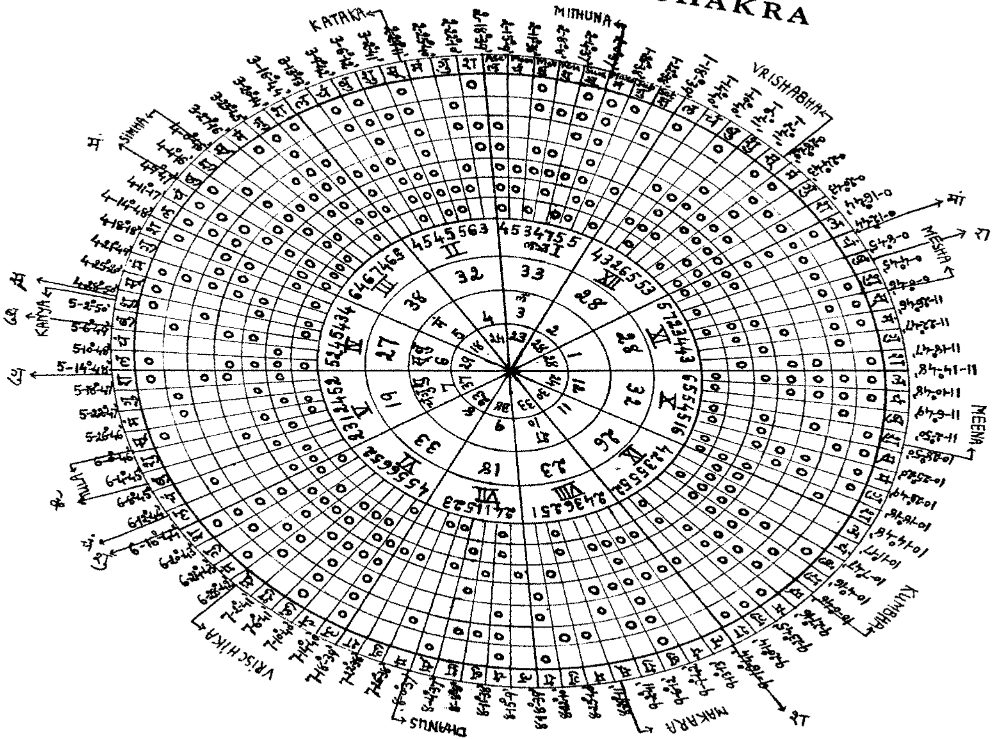
The Sarvachanchachakra is a chart incorporating in it practically all the important details of the Ashtakavarga and the horoscope.

The biggest circle represents the map of the Zodiac. It is divided into 12 *bhavas* according to the method followed in India (Method of Porphyry-Jatakapaddhati of Shripati). The Sandhis of the 12 *bhavas* are given in signs, degrees and minutes at their proper places. Every *bhava* has a cusp. The portion from Bhavasandhi of a particular *bhava* to the cusp of that house is divided into four equal parts. Similarly, the portion between the cusp and the end of the *bhava* is also divided into four equal parts. Thus a *bhava* is divided into eight parts known as Kakshyas. The beginning of the Kakshya is shown against it in signs, degrees and minutes. In the strip below the first (the biggest) circle the names of Kakshya lords are given in all the *bhavas* against the Kakshyas. In the Lagna *bhava* the English equivalents of the Kakshya lords are marked.

The positions of the planets are also indicated at their proper longitudes by arrows. This enables one to find out immediately the positions, in degrees and minutes, the Kakshyas, the *bhavas* and the Zodiacal *rasis* of all the planets at birth.

Below the second circle is the Sun's Ashtakavarga. The Sun's Prastarashtakavarga is given in a circular form as against the tabular one (refer page No. 61). The *bindus* in the various *bhavas* are the same as shown in the tabular form. From the chart one can have a visual idea of the transit of the Sun and the other planets through the various *bhavas* and their Kakshyas by which results can be judged on a collective basis.

SARVACHANCHACHAKRA


KATAKA
MITHUNA
VRISHABHA
MESHA
MEENA
KUMBHA
MAKARA
DHANUS
VRISCHIKA
TULA
KANYA
SIMHA

Below the third circle is the Moon's Prastarashtakavarga.
„ „ fourth „ „ Mars' „
„ „ fifth „ „ Mercury's „
„ „ sixth „ „ Jupiter's „
„ „ seventh „ „ Venus' „
„ „ eighth „ „ Saturn's „

The portion below the ninth circle represents the Bhinnashtakavarga figures in each *bhava* of the Sun, the Moon, etc., in order and the *bhava* number is marked in Roman numerals. The portion below the tenth circle represents the Samudayashtakavarga figures of the *bindus* in each *bhava.* The portion below the eleventh circle shows the *Chalita or Bhava-kundali* of the Standard Horoscope with planets therein. The portion below the twelfth circle, i.e., the smallest circle in the chart represents the Samudayashtakavarga figures of the *rekhas* (malefic points) which is derived by deducting the Samudayashtakavarga figures of the *bindus* from 56 (total Kakshyas in a *bhava*).

This chart is important in the sense that it incorporates practically all the details of the Ashtakavarga such as Prastara, Bhinna, Samudaya, Kakshyas, etc., in one chart and is named as *Sarvachanchachakra* (सर्वचंचाचक्र). For predicting results, the (Gochara) transits of all the planets could be easily watched. Moreover it is very convenient to find out the *bhava* positions of all the planets in transit from their original positions, from the Lagna or from one another from this chart. In short it is the best form of presenting the horoscope fitted to the Zodiac in a circular form.

This Chakra can be prepared from the Sayana positions also and the effects of the transits of the planets can be studied therefrom. For other purposes like Trikona and Ekadhipatya reductions, etc., the Nirayana positions should be considered.

Average time taken by planets to transit a Kakshya of 3°-45'.

The Sun — 3¾ days ; Mars — 5 days ;
The Moon — 6¾ hrs ; Mercury — 2½ days ;

Jupiter — 1½ months ; Saturn — 3¾ months ;
Venus — 3 days ; Rahu (Ketu) — 2¼ months.

सबिन्दुगः सर्वफलप्रदः स्यादबिन्दुको यद्यफलप्रदाता ।
अरातिनीचास्तगतो नभोगः सबिन्दुकोऽपि प्रविलापकर्ता ॥ ५ ॥

Sloka 5 — When a planet passes through a Kakshya which has a *bindu* in his Ashtakavarga (in any *bhava*) he produces beneficial effects ; if he is passing through a Kakshya void of a *bindu,* there is no benefit. But, if at the time of passing through a Kakshya having a *bindu,* the planet is in his debilitation, inimical house or in combust, he causes great sorrow.

मानसागरी :—

रेखास्थाने तु सम्प्राप्ते यदा पापशुभग्रहाः * ।
शुभास्ते च विजानीयाद् बिन्दुस्थाने च दुःखदाः ॥

अर्केन्दुगुरवः शुक्रः क्रमादन्ये बलक्रमात् ।
भवंति स्थानदाः खेटाश्चत्वारश्च यदैकदा ॥ ६ ॥

धनादीनां यथा लब्धिः पंच चेत्पूज्यतायुतः ।
आरोग्यं वस्त्रलाभश्च षट्सु पट्टस्य बन्धनम् ॥ ७ ॥

सप्त चेद्राज्यलाभः स्यादेवं करणदा यदि ।
धनहानिस्ततो व्याधिस्ततस्तु विपदादयः ॥ ८ ॥

सप्तभिर्मरणं प्रोक्तमक्षाभावे मृतिर्भवेत् ।
तत्र तिष्ठति चेत्खेटे त्वन्यस्मिन्यदि वा मतः ॥ ९ ॥

उच्चसंख्याधिका अंशाश्चंद्रस्य स्थानदाः परे ।
शुभाख्याः शुभदाः प्रोक्ता राशिनात्र क्रमात्फलम् ॥ १० ॥

Slokas 6-10—The capacity of planets to give good or bad effects are according to their natural (Naisargika) strength, the order of which is the Sun, the Moon, Jupiter, Venus, Mars, Mercury and Saturn. When any four planets in transit occupy Kakshyas having *bindus* there is acquisition of wealth ; with any 5 planets honour, good health and gain of apparels ; with any 6 planets coronation and with 7 planets occupying Kakshyas having *bindus* acquisition of kingdom.

Similarly, when any four planets in transit occupy Kakshyas having no *bindus* there is loss of wealth ; with any 5 planets sickness ; with any 6 planets all sorts of misfortunes and with 7 planets possible death. Death is a certainty if in the above case, one of the planets occupies a *bhava* which in his Ashtakavarga contains no *bindu* at all. Any other planet in that *bhava* may not cause death, but brings some calamity equivalent to death.

When more than 3 planets are in Kakshyas having *bindus* they prove auspicious and give good results according to the nature of the *bhavas* and the *rasis* occupied by them.

N*otes :* The maximum effect, out of the 35 types of 4 planets in Kakshyas having *bindus,* will be that of the Sun, the Moon, Jupiter and Venus and next in order that of the Sun, the Moon, Jupiter and Mars, etc., etc.

शून्यो राशिरनिष्ट एव सकलः साष्टाक्ष इष्टस्तथा
सप्ताक्षोऽपि यदक्षमत्रपतितं नो तस्य कक्ष्या शुभा ।
एकाक्षोऽपि यदक्षमत्रपतितं कक्ष्या तदीया शुभा
न्यायः सर्वगृहेष्वयं विवरणे प्रोक्तोऽथ सोऽप्युच्यते ॥ ११ ॥

Sloka 11—Planets passing through houses having no *bindus* are inauspicious for the entire period of the transit, and when passing through houses having 8 *bindus* the entire period of transit produces good results. When there are 7 *bindus* and 1 *rekha,* find out which planet has contributed the *rekha.* When that planet (whose Ashtakavarga is under consideration) transits this Kakshya he produces evil effects.

Similarly, if there is only 1 *bindu* and 7 *rekhas* in a *bhava,* the Kakshya represented by the planet giving the *bindu* alone is productive of good results when transit of that planet (whose Ashtakavarga is considered) takes place. This is the rule to be followed for all the other *bhavas.* Another method of consideration given in the Vivarana commentary is mentioned in the succeeding verses.

भानोरष्टकवर्गकेऽक्षयुतदंत्यंशस्थितेऽर्के शुभं
  येषां कारक एष तद्भवमदो धात्वादिजातं तथा ।
यद्भावेऽक्षमिदं खगाद्यदधिपो भानोश्च तद्भावजं
  योज्यं प्रोक्तवदक्षदातृखगसंबन्ध्युद्भवं चाखिलम् ॥ १२ ॥

Sloka 12 — In the Sun's Ashtakavarga, his transit through a Kakshya (in any *bhava)* where there is a *bindu* will produce good effects due to that as follows :—

1. corresponding to the Karakatva (representer) of the things mentioned for the Sun ;
2. corresponding to the Moola (material) type of things in reckoning Dhatu (धातु), Moola (मूल) and Jiva (जीव) ;
3. according to the *bhava* position from the planet (in the natal chart) which has donated the *bindu ;* and
4. according to the *bhava* position from the house occupied by the Sun at birth or according to the *bhava* occupied *(from the Lagna)* by the Sun at birth.

प्रश्नमार्ग :—(from Krishneeya)

चंद्रारोरगसौरैर्धातुर्मूलं किलार्कै शुक्राभ्याम् ।
जीवो जीवबुधभ्यो मेषाश्विन्यादि धात्वादि ॥

Notes : One should consider things of Dhatu nature, i.e., elemental and primary things such as minerals, metals and other inanimate wealth through the Moon, Mars, Saturn and Rahu.

The Sun and Venus represent Moola nature of things such as roots, grains, seeds, trees, etc.

Jupiter and Mercury represent living beings (Jiva) namely human beings, animals, birds, insects, etc.

Rasis

Dhatu	*Moola*	*Jiva*
Mesha	Vrishabha	Mithuna
Kataka	Simha	Kanya
Tula	Vrischika	Dhanus
Makara	Kumbha	Meena

Nakshatras

Dhatu	*Moola*	*Jiva*
Aswini	Bharani	Krittika
Rohini	Mrigasiras	Ardra
Punarvasu,	Pushya	Aslesha,
etc.,	etc.,	etc.

राशेः शून्यगजांशगे दिनपतौ सत्यर्ककक्ष्येशयोः
संबन्ध्युत्थमशोभनं च कथयेद्रीत्याखिलं प्रोक्तया ।
इन्द्वाद्यष्टकवर्गकेऽशुभशुभं कक्ष्यादिनाथात्मनोः
संयोज्योचितमीरयेदखिलमप्यर्काष्टवर्गोक्तवत् ॥ १३ ॥

Sloka 13 — When the Sun transits a Kakshya having no *bindu* (in his Ashtakavarga) all sorts of unfavourable things will happen according to (1) the Karakatva of things mentioned for the Sun ; (2) Moola type of things ; (3) the *bhava* position from the planet which has not donated a *bindu* in his Kakshya ; and (4) the *bhava* in which the Sun stands from the Lagna.

Similarly, the good and bad effects due to the transits of the Moon and other planets should be considered from their respective Prastarashtakavargas.

सूर्याद्येष्वपि वीर्यवत्सु सबले तत्प्राप्तकक्ष्याधिपे
कक्ष्येशात्मगुणोचितं शुभफलं निर्देश्यमुत्कर्षवत् ।
स्वोच्चर्क्षोपचयात्मबन्धुगृहगश्चेदर्थदाता ग्रहः
पूर्णं तद्वदथाबलेऽन्यगृहगेऽपीषन्निकृष्टं लघु ॥ १४ ॥

Sloka 14 — When considering the Gochara effect of a planet, if the planet and the lord of the Kakshya which he is transitting are both powerful, then the good effects according to the nature of the planet and the Kakshya lord will occur in abundance. If the planet is in his exaltation, in own house, friendly house or in an Upachaya (उपचय) house, the effects will be complete. If the planet concerned is weak and is in debilitation, in inimical house or in an Anupachaya (अनुपचय) house, the effects will be very little. (This is explained in detail in the next verse by an example).

द्रव्यं रूपप्रधानं खलु दिवसकृतः स्पर्शवद्भानुसूनोः
कक्ष्यायां सूर्यसूनोः स्थितवति तरणौ तद्द्वयोर्वीर्यवत्त्वे ।
सुस्पर्शं दर्शनीयं यदिह तु लभते पट्टवस्त्रादिकं तद्-
दौर्बल्ये कंबलाप्तिः फलमिति सकलेष्वष्टवर्गेषु योज्यं ॥ १५ ॥

Sloka 15 —The Sun's representative things are of the nature appealing to the eye and shape, and for Saturn that which appeals to the touch (soft or rough). When the Sun transits a Kakshya of Saturn in any *bhava* (having a *bindu*) and is auspicious, and if the donor (Saturn) and the Sun are both strong silk clothes which are beautiful in appearance and soft to the touch will be obtained. If both are weak clothes ugly and coarse to the touch like black woollen rugs, etc., will be obtained.

In this manner all things must be taken into consideration in each planet's Ashtakavarga (for transit results).

फलयोजनदृष्टान्तः पद्येनानेन दर्शितस्तदनु ।
सूर्यादीनामष्टकवर्गफलं पृथक् पृथक् च वक्ष्यामि ॥ १६ ॥

Sloka 16 — Having explained the combined effects of a planet and the lord of the Kakshya through which he transits by an example the separate individual effects of each planet are enumerated (in the following seven chapters).

CHAPTER VI

ASHTAKAVARGA OF THE SUN

सूर्यस्याष्टसु बिन्दुषु क्षितिपतेराप्ता विभूतिर्धनं
—सप्तस्वद्भुतकान्तिसौख्यविभवः षट्सु प्रतापोन्नतिः ।
पंचस्वर्थसमागमः सदसतोः साम्यं चतुष्के त्रिके
—त्वध्वश्रान्तिरघं द्विके गदभयं रूपेऽथ शून्ये मृतिः ॥ १ ॥

Sloka 1 — When the Sun in his Ashtakavarga transits *bhavas* containing 8 to 0 *bindus* the results are as follows :—

8 *bindus* great honours and wealth through Royal or official favours ;
7 „ wonderful lustre and augmentation of happiness ;
6 „ valour and prosperity ;
5 „ acquisition of wealth ;
4 „ mixed effects (good and bad) ;
3 „ fatigue by travel ;
2 „ sinful deeds ;
1 *bindu* fear of affliction ;
0 „ death (or its equivalent troubles).

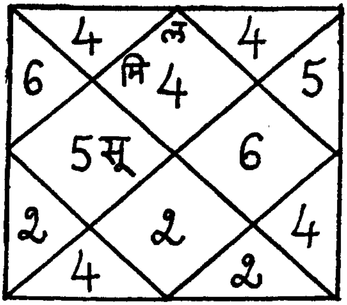
Additional results given by other authors for the above :—

8 *bindus* kingly glory with all its adjuncts, such as wealth, good advisers, etc. ;
7 „ success through women, valour and respect from others ;
6 „ acquisition of wealth, fame, fine vehicles and success in undertakings ;
5 „ association with virtuous people and augmentation of wealth and learning ;
4 „ acquisition of wealth and immediate expenditure, mixed results due to happiness and misery ;
3 „ wandering life, various kinds of bodily troubles and uneasiness of mind ;

2 „ disappointments, royal displeasure, loss through theft, calumny and difficulties to get food, etc ;

1. *bindu* sickness, worries and miseries.

The Sun's Ashtakavarga



वर्तते रविरेखा च शत्रूणां च पराजयम् * ।
सहसा सिद्धिरेवात्र भावजेयमुपस्थिता ॥ २ ॥

Sloka 2 — When the Sun transits a Kakshya having a *bindu* in his Ashtakavarga the defeat of one's enemies, attainment of one's ambitions unexpectedly (or by own effort), according to the nature of the *bhava*, etc., will take place.

बिन्दुः स कष्टफलदो महाव्यसनकारकः * ।
रोगशोकप्रदाता च नृपोद्वेगमकारणात् ॥ ३ ॥

Sloka 3 — While transitting a Kakshya void of a *bindu* he (the Sun) will be the cause of untold miseries, great mental affliction and misfortune ; sickness and sorrow ; and one should expect displeasure from King (Government) without any cause during such transit.

मार्ताण्डाष्टकवर्गके बहुफले मासे विवाहादिकं
सर्वं कर्म शुभं शुभार्थिभिरथो कार्यस्य चारंभणम् ।
दूरे वा गमनं फलाय न चिराद्धर्मांश्च कार्याः परे
नाल्पाक्षे चरतीन एतदखिलं कार्यं फलप्रेप्सुभिः ॥ ४ ॥

Sloka 4 — When the Sun transits a *bhava* containing many *bindus* in his Ashtakavarga, the solar month represented by that *bhava* is auspicious for marriages, etc. The same month brings him immediate good results for (a) any new work started, (b) journey to a distant place and (c) performance of meritorious and charitable deeds. Persons desirous of having good results should not undertake the above deeds when the Sun transits any *bhava* containing less *bindus.* (The *bhavas* containing 4 *bindus* give mixed results).

Notes : In the Standard Horoscope Simha and Meena *bhavas* contain 6 *bindus* each. The transits of the Sun through these two *bhavas* will be auspicious for meritorious deeds. Tula, Dhanus and Makara *bhavas* contain 2 *bindus* each. The solar months represented by these 3 *bhavas* should be avoided for undertaking the good deeds.

पराशरः–

सूर्याष्टवर्गे यच्छून्यं मासं संवत्सरं प्रति ॥
विवाहव्यवहारादि मासेऽस्मिन् वर्जयेत्सदा ।
कलहो मासदुःखानि शून्यमासे भवंति च ॥
एवमादि फलं ज्ञात्वा मासं प्रति समाचरेत् ॥

अक्षाधिकायां दिशि दत्तवासः सेव्यः शिवो भूमिपतिश्च भूत्यै ।
शिवप्रदीपावनिपाश्च दृश्या देवार्चनं तद्दिशि च स्वगेहे ॥ ५ ॥

Sloka 5 — Add up the *bindus* in the *bhavas* representing the East (Mesha, Simha and Dhanus). Similarly add up the *bindus* for the South, the West and the North. One should worship Shiva or serve the King in the direction which contains the maximum number of *bindus* out of the four totals. The same direction should be utilised to have Shiva Darsana, to see Arati (auspicious lamp) or audience with sovereign. Place of worship of deities should be arranged in that direction in one's house.

Notes : The cardinal directions according to Sthirachakra in the Standard Horoscope :—

(1) Method of Brihat-jataka — The sum of *bindus* in Mesha triad is 13 ; in Vrishabha triad 11 ; in Mithuna triad 10 and in Karka triad 14. The Karka triad contains the maximum number of *bindus* which represents the North.

(2) Method of Prasnamarga — Simha and Meena contain 6 *bindus* each which represent the South and the North-East respectively.

सूर्याधिष्ठिततत्तनूजनवमादीनां चतुष्कत्रये
यान्यक्षाण्यभियुज्य तानि तु पृथक् बह्वक्षताद्ये यदि ।
आद्योंऽशो दिवसस्य कर्मसु शुभो मध्यो द्वितीये यदि
त्र्यंशोन्त्यस्तु तृतीयके यदि पुनः स्वल्पाक्षभागोऽशुभः ॥ ६ ॥

Sloka 6 — Find out separately for each group the sum total of the *bindus* in the four *bhavas*, viz., (1) the house occupied by the Sun and the consecutive three *bhavas* thereafter ; (2) the fifth house from him and the three following it and (3) the ninth house from him and the remaining three houses. If the number of *bindus* in the first group is the maximum, all auspicious deeds should be undertaken in the first part of the day for good results ; if the second group contains the maximum, the middle part of the day should be chosen for success ; if the third group has the maximum, the last part of the day will be good. The portion of the day corresponding to the group containing the lowest number of *bindus* should be avoided for all auspicious work.

Notes : By day is meant the period from sunrise to sunset.

In the Standard Horoscope :—

(a)	First part	5 + 2 + 4 + 2 = 13	
(b)	Second part	2 + 4 + 6 + 5 = 17	= 48
(c)	Third part	4 + 4 + 4 + 6 = 18	

The third part of the day contains the maximum number of *bindus,* hence the period between the afternoon and the sunset is the most propitious time for success in any undertaking.

लग्नं गते दिनकरे रिपुनीचभागे जातः कृशानुयुगबिन्दुयुते च रोगी ।
बाणादिबिन्दुसहितोदयगे दिनेशे स्वोच्चेऽथवा निजगृहे नृपतिश्चिरायुः॥ ७ ॥

Sloka 7 — When the Sun is in the Lagna which is his inimical or debilitation house and is associated with 3 or 2 *bindus,* the person born will be sickly ; while the Sun associated with 5 or more *bindus* in the Lagna which is his exaltation or own house, the person born becomes a King endowed with long life.

केन्द्रत्रिकोणोपगते दिनेशे षट्पञ्चसप्ताष्टकबिन्दुवर्गे ।
रुद्रामलानीलचलाब्दकेषु जातस्य वा तज्जनकस्य मृत्युः ॥ ८ ॥

Sloka 8 — When the Sun, associated with 6, 5, 7 or 8 *bindus*, occupies a Kendra or Trikona position, the native or his father will meet with death in 22nd, 35th, 30th or 36th year respectively of the native.

Notes : Devakeralam goes a little further and says that in the same circumstances the person or his father will meet with an accidental or immediate death, i.e., by fire or by a fall from a mountain or in a cemetery, etc.

शोध्यावशिष्टद्वयबिन्दुयाते केन्द्रस्थिते सेन्दुशनीन्दुसूनौ ।
भानौ दशाब्दात्परतः समृद्धां तातस्य राज्यश्रियमाहुरार्याः ॥ ९ ॥

Sloka 9 — When the Sun, in conjunction with the Moon, Saturn and Mercury, is in a Kendra at birth and that *bhava* has 2 nett *bindus*, i.e., after both the reductions, persons learned in Astrology say that the father of the native will have immense administrative power and fame ten years after the native's birth.

अर्कात्तु तुर्यगे राहौ मंदे वा भूमिनंदने
गुरुशुक्रेक्षणमृते पितृहा जायते नरः ॥ १० ॥

Sloka 10 — A person born having Rahu, Saturn or Mars in the 4th house from the Sun, will be the cause of his father's early death provided that house (4th house from the Sun) is not aspected either by Jupiter or Venus.

लग्नाच्चंद्राद्गुरुस्थाने याते सूर्यसुते यदि ।
पित्रोर्नाशं तदा काले वीक्षिते पापसंयुते ॥ ११ ॥
दशानुकूलकालेन योजयेत्कालवित्तमः ।

Slokas 11-11½ — When Saturn transits the 9th house from the Lagna or the Moon, the demise of one's parents may be predicted, if he (Saturn) is aspected by or associated with a malefic planet and also the Dasa and Antardasa at that time indicate the same.

लग्नात्सुखेशराशीशदशायां च पितृक्षयः ॥ १२ ॥
सुखनाथदशायां तु बहुप्राप्तेश्च संशयः ॥ १३ ॥

Slokas 12-13—The demise of the father may occur also during the Dasa of the planet who is the lord of the *rasi* occupied by the lord of the 4th house from the Lagna, or it may happen probably during the Dasa of the lord of the 4th house.

Devakeralam and other works :—

1. When the Sun is in a Kendra and even when that is a friendly house, associated with 3, 4 or 5 *bindus*, the father of the native will meet with death or suffer afflictions in the 17th year of the native.

2. When the Sun is in the 5th or 9th *bhava*, the father of the person will be afflicted by misfortune at the age (of the person) represented by the number of *bindus* in that house in the Samudayashtakavarga.

3. If the Sun is in the 2nd or 5th house associated with 3 *bindus* and Rahu is in the 9th, the person will be bereft of his father at his 5th year of age.

4. Evil effects to the person, his father, mother or brother have to be predicted when Saturn, the Sun, the Moon or Mars is respectively in the 5th house from the Lagna, at the time of birth.

5. The person will surely lose his father in childhood when the Sun is in the 5th house with 1 or 2 *bindus* and the birth of the child is in (1) 1st quarter of Moola ; (2) 2nd or 3rd quarter of Revati or Aswini and (3) the 4th quarter of Aslesha or Jyeshta.

6. If the Sun is in the 3rd house with 3 or 4 *bindus* and a malefic planet is in the 9th house, the father of the native will depart from this world within 20 years of the native's age.

7. When the Sun is in the 6th house with 4 *bindus* and is aspected by or associated with Jupiter, the person loses his father within 25 years of his age.

8. When Jupiter is in a Kendra from the Sun, and (1) is at the same time in a Kendra from the Lagna, or (2) is in his own house, or in the middle of the *bhava*, and is

associated with 3 to 7 *bindus* (in the Sun's Ashtakavarga), the person born will be the owner of vast estates ; if a Brahmin, he will be conducting sacrifices or be a minister.

9. When the Sun is in the 8th house with 3 to 7 *bindus* the effects are very little.

10. After the two reductions, if the Sun has 3 *bindus* and is posited in the 3rd, 6th or 11th *bhava,* that *bhava* prospers well according to the strength of the *bhava* and the Sun (Shadvarga Bala) ; if the *bindus* are 1 or 2 only, the effect is much diminished whichever the *bhava* may be.

11. The number of brothers and sisters of the father can be ascertained from the number of *bindus* in the 9th house from the Sun (in a native's horoscope). *Bindus* donated by male planets indicate brothers and the rest sisters.

Shodhyapinda and other calculations.

पूर्वं शोधनतो रवेर्नवमगैरक्षैः स्वपिण्डे हते
सारामे खलु शिष्टमृक्षनिचयं संगण्य दस्रादिकम् ।
योडुस्तामथ वा जनौ शनिगतात् तारादियं यावती
तस्या वा खलु तावतीमुडुमितो मन्दः पितुर्मृत्युदः ॥ १४ ॥

Sloka 14 — Multiply the Shuddhapinda of the Sun by the number of *bindus* in the 9th house from the Sun before both the reductions and divide the product by 27. The remainder reckoned from Aswini, gives the asterism which brings about the death of the father when Saturn passes through it, or it may happen when Saturn passes through the asterism as reckoned from his radical asterism (the asterism of Saturn at birth).

Notes : Some astrologers are of opinion that counting of an asterism should be done from Aswini for a person born in the bright half, and from Dhanishta for one born in the dark half of the Moon. In the Standard Horoscope the Sun's Shuddhapinda is 204 and the number of *bindus* in the 9th house from the Sun (before the reductions) is 4. The product is 204 × 4 = 816. Dividing by 27, the remainder is 6.

1. Counting from Aswini the 6th asterism is Ardra.
2. „ „ Saturn's asterism (Sravana) the 6th is Revati.

Therefore, when Saturn transits any one of the above two asterisms the death of the father may take place.

When there is no *bindu* in the 9th house from the Sun, take the Shuddhapinda figure itself as the product. In case of zero remainder take 27 as the remainder. These two rules hold good in all cases of multiplications and remainders for the Ashtakavarga calculations.

पराशरः--

आदित्याष्टकवर्गे च निक्षिप्याकाशचारिषु ।
अर्कस्थितस्य नवमो राशिः पितृगृहं स्मृतम् ॥
तद्राशिफलसंख्याभिर्वर्द्धयेद्योगपिण्डकम् ।
सप्तविंशोद्धृतं शेषं नक्षत्रं याति भानुजः ॥
तस्मिन् काले तस्य तस्य भावस्यार्तिं विनिर्दिशेत्।
तस्मिन् काले पितृक्लेशो भवतीति न संशयः ॥
तत्त्रिकोणगते वापि पिता पितृसमोऽपि वा ।
मरणं तस्य जानीयाद्दशा छिद्रेषु कल्पयेत् ॥

शिष्टानीह फलानि यानि भमये चक्रे परं शोधनात्
संयोज्याखिलमेतदर्कनवमे शिष्टैः फलैस्ताडितम् ।
शिष्टं चेन्नवमेन केवलमिदं हृत्वा सुरैः शिष्टभे
दस्राद्ये चरति प्रभाकरसुते वा तातमृत्युर्भवेत् ॥ १५ ॥

Sloka 15 — Add up the *bindus* in the Sun's Ashtakavarga that remain after the two reductions (शोध्यावशिष्ट), but before the multiplications. Multiply this total by the number of *bindus* that remain after the reductions in the 9th house from the Sun and divide the product by 27. If there are no *bindus* in that house, then no multiplication is necessary ; take the sum of *bindus* as it is, for division. The remainder counted from Aswini shows the asterism which when transitted by Saturn may bring about the death of the father.

Notes : In the Standard Horoscope the sum of the *bindus* after the two reductions (Shodhyavashista) is 16 and there are 2 *bindus* in the 9th house from the Sun (after the reductions).

The product is 32. Dividing by 27, the remainder is 5. Counting from Aswini the 5th asterism is Mrigasiras and Saturn's transit through it may bring about the death of the father of the native.

एवं सूर्याष्टवर्गेण पितृमृत्यौ शनिस्थितिः ।
प्रोक्ता तेनैव कथ्येतेऽथ जीवार्कयोः स्थिती ॥ १६ ॥

Sloka 16 — So far, the method of finding out the asterism in relation to the Sun's Ashtakavarga for deciding the time which may bring about the death of the father of the native during Saturn's transit of that asterism, has been explained. It is, however, necessary to find out the simultaneous positions of the Sun and Jupiter.

Notes : In the previous verses it has been explained how the transit of Saturn through a particular asterism may bring about the death of the native's father. If this was the only condition it will be found that in almost all cases a native will lose his father before the age of 30. This is not, however, true as one comes across several cases where the father of a native lives much longer. In fact the last line of the above verse itself suggests that there are other conditions which have to be satisfied to determine the time of the death of the father. These are the simultaneous transits of the Sun and Jupiter (See the following stanza). If these additional conditions are not satisfied and Saturn alone is transitting that asterism, it should be inferred that the father or a similar elderly paternal relative of the native will suffer from severe sickness or some quarrels with the father or the like will take place.

The above principle should invariably be borne in mind in all cases while predicting the demise of the other relatives of the native from the Ashtakavargas of the planets concerned according to their Karakatva.

अर्कस्यैवाष्टवर्गे रविगुणनिचयं जीवकामस्थिताक्षै-
 र्भानोरस्तस्थितैर्वा पृथगपि निहतं भाजयेद्भं च सारैः ।
शिष्टं यद्वोभयत्र द्वयमपि गणयेद्दस्रतोऽत्रागतर्क्षे
 स्वस्वास्ताक्षक्रियाप्ते धिषणदिनकृतोस्तातहा चारकालः ॥ १७ ॥

Sloka 17 — Multiply the Shuddhapinda of the Sun by the number of *bindus* (before the reductions) in the 7th house from the position of Jupiter in the Sun's Ashtakavarga, and divide the product by 27. The remainder reckoned from Aswini is the asterism which when transitted by Jupiter brings about the death of the father. Similarly, multiply the Shuddhapinda of the Sun by the number of *bindus* in the 7th house from the Sun (before the reductions), and divide the product by 27. Remainder is the asterism from Aswini through which the Sun passes at the time of the father's death.

Notes : In the Standard Horoscope the 7th house from Jupiter has 5 *bindus* in the Sun's Ashtakavarga. The product is 204 × 5 = 1020. Dividing by 27, the remainder is 21 which when counted from Aswini gives Uttarashadha for Jupiter's transit.

The 7th house from the Sun has 6 *bindus.* The product is 1224 which when divided by 27 gives 9 as the remainder. Counting from Aswini, Aslesha is the asterism. So at the time when Saturn passes through the asterism calculated previously, Jupiter should transit Uttarashadha and the Sun Aslesha to bring about the death of the father.

सूर्यस्यैवाष्टवर्गेण स्वमृतौ मास उच्यते ।
तथेन्दोर्मातृमरणे मन्दश्चार्यदिवाकरौ ॥ १८ ॥

Sloka 18 — The month when one's own death may happen can be found out from the Sun's Ashtakavarga. Similarly, the positions of Saturn, Jupiter and the Sun calculated from the Moon's Ashtakavarga will determine the time of the death of the native's mother.

तीक्ष्णांशोः शोध्यपिण्डे रविनिधनफलैर्वर्द्धयित्वा प्रियाप्ते ।
शिष्टं संगण्य मेषाद्यदिह भवति भं तद्गतेऽर्के स्वमृत्युः ॥ १९ ॥

Sloka 19 — Multiply the Shodhyapinda of the Sun by the number of *bindus* (before the reductions) in the 8th house from the Sun and divide the product by 12. The remainder reckoned from Mesha shows the *rasi (bhava)* which when transitted by the Sun brings about one's own death.

Notes : In the Standard Horoscope the 8th house from the Sun has 5 *bindus.* The product is 204 × 5 = 1020. Dividing by 12, the remainder is o, therefore 12 is the remainder. Counting from the Mesha house the 12th is the Meena house. When the Sun transits this house, the death of the native may take place.

पराशरः–

संशोध्य पिण्डं सूर्यस्य रन्ध्रमानेन वर्धयेत् ॥
द्वादशादिहृतान्छेषं मेषादि गणयेत्पुनः ।
तस्मिन्मासे मृतिं विद्यात्तत्त्रिकोणगतेऽपि वा ॥
सूर्यादि कल्पयेत्त्वन्ये परतो भास्करे मृतिः ।

फलदीपिकाः–

संशोध्य पिण्डं सूर्यस्य रन्ध्रमानेन वर्द्धयेत् ।
द्वादशेन हृताच्छेषराशिं याते दिवाकरे ॥
तत्त्रिकोणगते वाऽपि मरणं तत्र निर्दिशेत् ।
एवं ग्रहाणां सर्वेषां चिन्तयेन्मतिमान्नरः ॥

Notes : Both Parasara and Mantresvara imply by रन्ध्रमान the *bindus* in the 8th house from the Lagna and add further that the trine positions of the *rasi* as calculated, also should be taken into account for the father's death.

CHAPTER VII

ASHTAKAVARGA OF THE MOON

इन्दोर्भोगविभूतिकान्तिसुहृदो वस्त्रान्नगन्धोत्सवः
सन्मंत्रद्विजसंगमो धृतिमतिर्निर्दुःखसौख्यस्थितिः ।
द्वेषो बन्धुजनैः प्रियार्थकलहो[१]ऽकस्माद्विपद्दुस्तरा
शोकोद्वेगवधादयश्च नवकं[२] प्रोक्तं फलानामिदम् ॥ १ ॥

Sloka 1 — When the Moon in her Ashtakavarga transits *bhavas* containing 8 to 0 *bindus* the results are as follows :—

8 *bindus*	all sorts of comforts, splendour, grace and acquirement of many friends ;
7 ,,	acquisition of fine apparels, tasty and rich food, perfumes and festive occasions ;
6 ,,	gift of Mantras (initiation), contact with virtuous Brahmins ;
5 ,,	moral courage ;
4 ,,	neither being happy nor sorrowful ;
3 ,,	discord with relations and friends ;
2 ,,	quarrels on account of wife or wealth (property);
1 *bindu*	unexpected and unavoidable troubles ;
0 ,,	sorrow, anxiety, death, etc.

Additional results given by other authors for the above :—

8. *bindus*	fame ;
7 ,,	general activity ;
6 ,,	help from elder brothers ;
5 ,,	contentment and well-being ;
4 ,,	happiness ;
3 ,,	rancour from others ;

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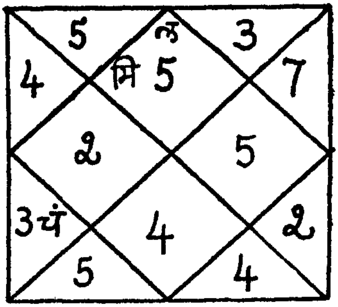
१. प्रियार्थविरहो २. शोकोद्वेगजकष्टमत्र नियतं

2 „	separation from friends and relations, loss of wealth ;
1 *bindu*	danger ;
0 „	unexpected death.

The Moon's Ashtakavarga.



ददाति शशिरेखा च वस्त्राभरणभूषणम् * ।
लभते प्रभुसन्मानं कर्मप्राप्तिमिवाऽम्बरम् ॥ २ ॥

Sloka 2 — When the Moon transits a Kakshya having a *bindu* in her Ashtakavarga one gets good clothes, ornaments and decorations ; is recognised by people of high status and has achievement of aims (कर्म) expeditiously.

बिन्दुः कष्टफलं चैव कलहं वैरिभिः सह * ।
दुःस्वप्नदर्शनं नित्यं धननाशमवाप्नुयात् ॥ ३ ॥

Sloka. 3 — While transitting a Kakshya void of a *bindu* the effects are evil results, quarrels with enemies, frequent bad dreams and loss of money.

शीतांशोरष्टवर्गे बहुफलभवने सन्निषण्णो शशाङ्के
चौलाद्यं कर्म कुर्यात्सकलमभिमतं प्रारभेतापि कार्यम् ।
पूर्णाक्षर्क्षेन्दुजाता युवतिरपि पतिर्भूपतिः सेवको वा
भृत्यश्छात्रो गुरुर्वा सुहृदपि नियतं संपदे संभवेयुः ॥ ४ ॥

Sloka 4 — When the Moon transits a *bhava* containing the highest number of *bindus* in her Ashtakavarga, tonsure and other similar ceremonies pertaining to the native should be performed. All desired work should be commenced at this time (for success). One's prosperity is increased through persons such as wife (husband), king, attendant, servant, pupil, preceptor or friend, born in a *rasi* (represented by a *bhava*) which contains the full (the maximum) number of *bindus* in the Moon's Ashtakavarga of the native.

फलदीपिका :—

यावन्त्यस्तुहिनरुचेः शुभांकसंस्था यावत्तच्छुभभवने हिमद्युतेर्वा ।
इत्थं तद्विदितमिहाधिके चतुर्भिः स्वस्त्यूने विपदिति सूचितं परेषाम् ॥

पूर्णाक्षर्क्षेन्दुजातानां प्रातर्दर्शनमुत्तमम् ।
तेभ्यो वस्त्रादिदानं च भवेन्नूनं समृद्धये ॥ ५ ॥

Sloka 5 — It is very auspicious for the native to visit or have first sight of persons born with the Moon in a *bhava* containing the maximum (8) *bindus* in the Moon's Ashtakavarga. Also, a gift of clothes, etc., to such persons will undoubtedly bring him prosperity.

शून्याक्षगे शशिनि कर्म शुभं न कुर्यात्
प्रारब्धमत्र विफलं सकलं हि कार्यम् ।
स्वल्पाक्षभोत्थसहवर्तनमात्रमेषां
प्रातर्विलोकनमपीह भृशं[1] विपत्त्यै ॥ ६ ॥

Sloka 6 — When the Moon transits a *bhava* void of a *bindu,* one should not perform any auspicious work because all functions undertaken then, will end in failure. Even contact or association with persons having their Moon in the *bhavas* which contain the least number of *bindus* (in the native's Moon's Ashtakavarga), even first look (visit) at or from them in the morning will result in great disaster.

Notes : When there is no *bhava* void of a *bindu* in the Moon's Ashtakavarga, one should take a *bhava* having the least number of *bindus.*

स्नाने च पाने च फलाधिकाशातटाककूपादिजलं शुभं स्यात् ।
दुर्गा च राज्ञी च दिशीह दृश्या स्वल्पाक्षदिश्ये तदसत्समस्तम् ॥७॥

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[1] परं

Sloka 7 — Water collected from tanks, wells, etc., situated in the direction represented by the *bhava* having the maximum *bindus* (in the Moon's Ashtakavarga) will be auspicious for bathing and drinking purposes. The Goddess Durga (Durga Temple) and the queen (residing) in this direction, should be worshipped and served. All the above will prove inauspicious, if they are in the direction of the *bhava* having the least number of *bindus.*

Notes : In the Standard Horoscope the cardial directions are (1) the East and the North (Brihat-jataka) ; (2) the East (Prasnamarga).

शून्यागारं तरणिशशिनोरष्टवर्गे तदीयं
मासं राशिं सकलशुभदे कर्मणि त्याज्यमाहुः ।
यक्ष्मालस्यं शशिनि तनुगे सैकलोकाक्षिबिन्दौ
सप्तत्रिंशच्छरदि मरणं द्वित्रिखेटान्विते च ॥ ८ ॥

Sloka 8 — Note the *bhava* void of *bindus* in the Ashtakavargas of the Sun and the Moon. When the Sun transits that *bhava,* the solar month, i.e., the period of transit of the Sun, should be avoided for all auspicious work. Similarly, when the Moon transits such a *bhava* (in her Ashtakavarga) that period also should be avoided. The Moon in the Lagna associated with 1, 2 or 3 *bindus,* will make the person slothful and suffer from pulmonary disease. If, in the above case, the Moon is in conjunction with 2 or 3 planets, the person will meet with death in his 37th year.

केन्द्रत्रिकोणायगते शशाङ्के नीचारिगे वृद्धिकलाविहीने ।
बिन्दुद्विके वा यदि स त्रिबिन्दौ तद्भावनाशं कथयन्ति तज्ज्ञाः ॥९॥

Sloka 9 — Persons learned in astrology say that when the Moon occupies a Kendra, a Trikona or the 11th house and is at the same time in her depression or inimical house, devoid of any Kalas (i.e., waning Moon) and associated with 2 or 3 *bindus,* the effects of such a *bhava* become extinct.

वेदादिबिन्दुयुतकोणचतुष्टये वा
लाभे विधौ बलयुते यदि भाववृद्धिः ।

बिन्द्वष्टके शशिनि केन्द्रगते तु जाता
विद्यायशोधनबलप्रबला नरेन्द्राः ॥ १० ॥

Sloka 10 — If the Moon with full strength (exaltation, own house or waxing) is in a Trikona, a Kendra or the 11th house and is associated with 4 or more *bindus*, that *bhava* prospers well. The Moon in a Kendra position associated with 8 *bindus* makes the persons eminent for their learning, fame, wealth, strength and leadership.

चन्द्राच्चतुर्थगे मातुः प्रासादग्रामचिन्तनम् ।
चन्द्राष्टवर्गं शून्यं च शून्यराशिगते विधौ ॥ ११ ॥
तन्नक्षत्रं परित्यज्य शुभकर्माणि कारयेत् ।
चन्द्राष्टमेशनक्षत्रत्रितयेषु विशेषतः ॥ १२ ॥
आयामव्याधिदुःखानि लभते नात्र संशयः ॥ १३ ॥

Slokas 11-13 — One should consider about the mother, building (residence), village (or city) from the 4th house from the Moon. When the Moon transits a *rasi* void of a *bindu* in her Ashtakavarga, one should avoid that asterism (and *rasi*) for celebrating any auspicious event.

Note the asterism occupied by the lord of the 8th house from the Moon. When she, i.e., the Moon in her transit arrives in that asterism or its trine ones, one will invariably undergo useless exertion and will suffer from disease and misery.

Notes : In the Standard Horoscope Venus the lord of the 8th house from the Moon occupies Swati.

चन्द्राल्लग्नात्सुखं[1]स्थाने भौमे वा भास्करात्मजे ।
दृश्यते वा तयोः स्थानं पूर्वोक्ते कालसंगते ॥ १४ ॥
तदभावे स्वयं मृत्युर्देशान्तरगतेऽपि वा ।
चन्द्रात्सुखेऽष्टमे सारे त्रिकोणे दिवसाधिपे ॥ १५ ॥
मातुर्वियोगमस्तीति निर्दिशेल्लग्नतः पितुः ।
पितुर्वा मातृचिन्तायां भास्करादि प्रकल्पयेत् ॥ १६ ॥

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[1] सुत

Slokas 14-16 — If in the natal chart, the 4th house from the Lagna or the Moon is occupied or aspected by Mars or Saturn and the time is bad as calculated previously (reckoned by Dasa order) the death of the mother may take place. If the mother is already dead, the person's death may take place even though he has gone to a foreign place.

If in a horoscope Mars is in the 4th or the 8th house from the Moon and the Sun is in the 5th or the 9th house from the Moon, separation from the mother takes place. If the same positions of Mars and the Sun are from the Lagna, separation from the father takes place. Thus, one should consider matters regarding the father and the mother from the Lagna and the Moon respectively.

कन्याया जन्मेन्दोश्चाष्टकवर्गे फलाधिके राशौ ।
पुरुषस्य जन्म शुभदं पुरुषेन्दुवशात्तथैव कन्यायाः ॥ १७ ॥

Sloka 17 — If the groom's Janmarasi is that one which in the bride's Ashtakavarga of the Moon has the maximum *bindus*, there is happiness and prosperity (after marriage). Similarly, the wife's Janmarasi should be the one which has the maximum *bindus* in the groom's Ashtakavarga of the Moon.

फलदीपिका :—

चन्द्राष्टवर्गेऽधिकबिन्दुराशौ कलत्रजन्मेति तथा धवस्य ।
पुंस्त्रीन्द्वष्टकवर्गयोरितरजन्मेन्द्वाश्रिताष्टांशना -
थाक्षोपेत गृहेऽन्यजन्मशुभदं चिन्त्यं विशेषादिदम् ॥ १८ ॥

Sloka 18 — It is even more auspicious (than that given in the preceding verse) to have the Janmarasi of the bride as that one which in the groom's horoscope contains a *bindu* of the planet who is the lord of the Kakshya occupied by the Moon while considering the Ashtakavarga of the Moon.

Similarly, the groom's Janmarasi should satisfy the same condition in the bride's horoscope.

Notes : It may so happen that the *rasi* containing the maximum number of *bindus* (verse No. 17) may not have a *bindu* contributed by the Moon's Kakshya lord, in which case it is better to have the next best *rasi* which has a *bindu* of the said lord.

अन्येन्दोः[1] शुक्रार्क्षं भवति यदि स्वीयजन्मभाष्टांशे ।
शुभदं विशेषतस्तत्प्राज्ञैः प्रस्तारमिति कथितं स्यात् ॥ १९ ॥

Sloka 19 — It is very auspicious to have the groom's Moon in a Kakshya in any *bhava* (*rasi*) which contains a *bindu* in the Moon's Ashtakavarga of the bride and similarly to have the bride's Moon in a Kakshya in any *bhava* which has a *bindu* in the Ashtakavarga of the Moon in the groom's horoscope. This is known as Prastara (distributive selection).

Notes : Note the Moon's longitude in the groom's horoscope. Find out in which Kakshya this position falls in the bride's horoscope. If there is a *bindu* in that Kakshya in her Moon's Ashtakavarga it is auspicious. Similarly, observe in the groom's horoscope the position of the bride's Moon.

In the Standard Horoscope the position of the Moon is 6^{s}-13°-34′. It falls in the Kakshya of Jupiter in the wife's horoscope. There is a *bindu* in her Moon's Ashtakavarga.

The wife's Moon (6^{s}-29°-46′) falls in a Kakshya of the Sun in the native's horoscope which has a *bindu* in his Moon's Ashtakavarga.

चन्द्राष्टवर्गे तत्कक्ष्यापत्यक्षान्वितराशिजा ।
लग्नेशाश्रितभांशर्क्षद्वयजा च शुभा वधूः ॥ २० ॥

Sloka 20 — In the Moon's Ashtakavarga, the house occupied by the lord of the Kakshya in which the Moon is posited or the house in *rasi* or Navamsa occupied by the lord of the Lagna should be the Janmarasi of a wife for a prosperous life.

Devakeralam and other works :—

1. The Moon with 1, 2 or 3 *bindus* in the Lagna causes Catarrh or Asthma.
2. The person would have lost his mother in infancy itself, if the Moon is in the 7th, 8th or 12th house from the Lagna with few *bindus* in her Ashtakavarga. In the above case if the mother does not die, she

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१. कन्येन्दोः

may suffer from severe illness during the early years of the child.

3. When the Moon is in a Kendra or the 12th house associated with 1 to 3 *bindus* only, and malefics are in the 4th house, the native will lose his mother in his 6th year.
4. When the Moon is in the Lagna associated with 1 or 2 *bindus* only, there is danger for the person and possibility of the death of the mother. If, in addition, malefic planets are in the 4th house from the Moon (i.e., the Lagna) the mother dies in his 36th year of life.
5. In the Ashtakavarga of the Moon, if there are 1, 2 or 3 *bindus* (after the reductions) in the Lagna with the Moon in it, the person meets with an injury by weapons or poisons, or there is a possibility of the death of his mother.
6. After the reductions, if the Moon (in whichever *bhava* she may be) has 5 or more *bindus*, then that *bhava* prospers during the Dasa of the lord of that *bhava*.
7. The number of brothers and sisters of the mother can be ascertained from the number of *bindus* in the 4th house from the Moon. *Bindus* donated by male planets indicate brothers and the rest sisters.

शीतांशोस्तच्चतुर्थस्थितफलनिहते शोध्यपिण्डे सुखाप्ते ।
दस्रात्संगण्य शेषं यदुडु तदितवत्यर्कजे मातृनाशः ॥ २१ ॥

Sloka 21 — Multiply the Moon's Shodhyapinda by the number of *bindus* in the 4th house (before the reductions) from the Moon and divide the product by 27. The remainder reckoned from Aswini shows the asterism which when transitted by Saturn, brings about the death of the mother.

Notes : In the Standard Horoscope the Moon's Shodhyapinda 94 x 4 (*bindus* in the 4th house from the Moon before the reductions) gives product 376. Dividing by 27, the remainder is 25 which :—

1. counted from Aswini gives Purvabhadrapada ;
2. „ „ Saturn's asterism (Sravana) gives Moola.

Saturn's transit through any one of the above two asterisms may bring about the death of the mother.

सूर्याष्टवर्गेण पितुर्मृतौ यथा जीवस्य सूर्यस्य च कीर्तिता स्थितिः ।
चन्द्राष्टवर्गेण तथैव कीर्तयेन्मातुर्मृतौ च स्थितिमार्यसूर्ययोः ॥ २२ ॥

Sloka 22 — As explained in the Sun's Ashtakavarga, in order to find the time of death of a native's father, calculations are also required to be made from the positions of Jupiter and the Sun. In a similar way calculations should be made in respect of the Moon's Ashtakavarga for the positions of Jupiter and the Sun to ascertain the time of the mother's death.

Notes : In the Standard Horoscope to find Jupiter's position : Multiply 94 by 7 (*bindus* in the 7th house from Jupiter) = 658 divided by 27 gives remainder 10 which counted from Aswini gives Magha.

To find the Sun's position 94 x 5 (*bindus* in the 7th house from the Sun) = 470 divided by 27 gives remainder 11 which counted from Aswini gives Purvaphalguni.

Devakeralam :—

'Multiply the number of *bindus* in the Chandra Lagna by the number of *bindus* in the 8th house from her position and divide the product by 12. The remainder shows the solar month (counted from Mesha) of the mother's death.

In the Standard Horoscope *bindus* in the Chandra Lagna 3 x 3 (*bindus* in the 8th house from the Moon) = 9 ; dividing by 12, remainder is 9. The mother's death may take place during the solar month represented by the Dhanus house.

पराशर :—

चन्द्रात्सुखफलात्पिण्डं वर्धयेच्छोध्य पूर्ववत् ॥
शेषर्क्षे च शनौ याते मातृहानिं विनिर्दिशेत् ।
तत्त्रिकोणेषु वा केचिद्दशाछिद्रेषु कल्पयेत् ॥

फलदीपिका :—

चन्द्रात्सुखफलैः पिण्डं हत्वा सारावंशेषितम् ।
शंनौ याते मातृहानिः त्रिकोणर्क्षगतेऽपि वा ॥

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CHAPTER VIII

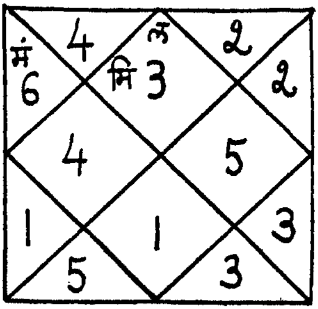
ASHTAKAVARGA OF MARS

भौमस्यार्थमहीसपत्नविजयाः सोर्थोत्थतत्संपदो[1]
राज्ञोवल्लभता प्रसन्न[2]गुणता साम्यं विपत्संपदोः ।
भ्रातृस्त्रीविरहः प्रियार्थकलहैः[3] शस्त्रा[4]ग्निपित्तज्वर-
स्फोटैर्दूषितदेहता जठररुङ्मूर्छाक्षिरुङ्मृत्यवः ॥ १ ॥

Sloka 1 — When Mars in his Ashtakavarga transits *bhavas* containing 8 to 0 *bindus* the results are as follows :—

8 *bindus*	gain of wealth and lands ; victory over enemies ;
7 ,,	wealth from brothers and also to them ;
6 ,,	a King's (master's) favourite ;
5 ,,	pleasing behaviour ;
4 ,,	pleasure and pain mixed and equal ;
3 ,,	separation from brothers and wife ;
2 ,,	quarrel on account of coveted things and money ;
1 *bindu*	bodily afflictions by weapons (operation), fire, fever or smallpox ;
0 ,,	stomach-ache, eye disease, faints and death.

Mars' Ashtakavarga



Additional results given by other authors for the above :—

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१. सौभाग्यकान्तिप्रदः २. प्रसिद्ध ३. विपत्परिभवो ४. राजा

7 *bindus*	great luck and accumulation of wealth ;
5 „	handsome look ;
4 „	general happiness ;
3 „	danger ;
2 „	separation from brothers and wife , censure and dishonour from enemies and opponents.

ददाति भौमजा रेखा अर्थप्राप्तिं सदैव हि * ।
आरोग्यमायुर्वृद्धिश्च कायकान्तिं प्रदापयेत् ॥ २ ॥

Sloka 2 — When Mars transits a Kakshya having a *bindu* in his Ashtakavarga, the person acquires money, improves health, life and bodily lustre.

बिन्दुस्तस्य फलं शश्वदुदराग्निरुजः सदा * ।
शिरःशूलं प्रजायेत रक्तपित्तरुजा भवेत् ॥ ३ ॥

Sloka·3 — While transitting a Kakshya void of a *bindu,* he (Mars) always produces Dyspepsia (indigestion), creates headache and gives troubles due to impurities of blood and bile.

भौमाष्टकवर्गे यः फलपूर्णो राशिरत्र कुजचारे ।
भूकनकस्वीकारप्रभृतिकमखिलं समृद्धिदं कर्म ॥ ४ ॥

Sloka 4 — When Mars passes through a *bhava* containing the highest number of *bindus* in his Ashtakavarga, one should purchase land, gold, etc., in order to ensure prosperity.

सेनान्योर्दर्शनं स्यात् क्षितिपदिविषदां भूमिकार्यं च भूत्यै
पूर्णाक्षायां दिशायां पचनहवनकर्मापि तत्र स्वगेहे ।
पूर्णाक्षाशा रिपूणामपि विजयकरी राशिरप्यक्षपूर्णः
स्वल्पाक्षाशाक्षशून्यं भमिह गतिरमुष्योदितेष्वेषु नेष्टा ॥ ५ ॥

Sloka 5 — In the Ashtakavarga of Mars note the direction denoted by the *bhava* (*rasi*) containing the full (highest) number of *bindus.* Worship of Kartikeya (Commander-in-Chief of Gods), audience with a King, visit to a minister or work connected with lands, all these located in the above direction will prove auspicious. That direction in one's own house is also good for locating the kitchen and the sacrificial place. The enemies can be easily subdued, if the attack is made in the direction denoted by the *rasi* having the highest number of *bindus*, and at a time when it is rising. Mars' transit over a *bhava* void of or having very few *bindus* and the direction indicated by it, will be unfavourable (for the above functions).

Notes : In the Standard Horoscope the cardinal directions are (1) the North (Brihat-jataka) ; (2) the South (Prasnamarga).

भौमस्याष्टकवर्गेऽस्य सहजस्थाक्षैः समाः सोदराः
पुंस्त्रीत्वोपचयक्षयप्रभृतिकं चाक्षप्रदातुर्वशात् ।
एतच्चिन्तनमुच्यते खलु पुरा गुर्वष्टवर्गेऽखिलम्
शून्ये शोधनतो गृहे तु कुभुवश्चारः खलु भ्रातृहा ॥ ६ ॥

Sloka 6 — The number of brothers (and sisters) is equal to the number of *bindus* in the 3rd house from Mars (before the reductions). Of these, those contributed by male planets indicate brothers and the rest sisters (contributed by female planets); their welfare or otherwise depending on the planets donating the *bindus*. This method will be explained in detail in Jupiter's Ashtakavarga (Chapter No. X verse No. 12) while determining the number of children. The transit of Mars through a *bhava* void of any *bindu* after the reductions, may cause afflictions or death to brothers (sisters).

Notes : In the Standard Horoscope Tula the 3rd house from Mars contains only 1 *bindu* (contributed by Saturn).

भूमिजे सहजस्थाने यावतां विद्यते फलम् ।
शत्रुनीचग्रहं त्यक्त्वा तावन्तः सहजाः स्मृताः ॥ ७ ॥

Sloka 7 — Find out the number of *bindus* in the 3rd *bhava* from Mars (in his A'shtakavarga). Out of these omit the *bindus* contributed by inimical and debilitated planets. The remaining *bindus* will represent the number of brothers (and sisters).

फलदीपिका :—

भौमात्तृतीयराशिस्थफलैर्भ्रातृगणं वदेत् ।

स्वोच्चस्वके गुरुसुखोदयमानयाते
बिन्दृष्टके च यदि कोटिधनप्रभुः स्यात् ।
चापाजसिंहमृगकीटविलग्नसंस्थे
भौमे चतुष्टयफलोपगते च राजा ॥ ८ ॥

Sloka 8 — When Mars, associated with 8 *bindus*, is exalted or is in his own house and occupies the 9th, 4th, 1st or 10th *bhava* the person becomes a multimillionaire.[1] If Dhanus, Mesha, Simha, Makara or Vrischika becomes the Lagna and Mars associated with 4 (or more) *bindus* occupies it, the native becomes a King.

बिन्दृष्टके धरणिजेऽतिलघुक्षितीशो
मानेऽथवा तनुगते च महीपतिः स्यात् ।
जातोऽवनीशकुलजो यदि देशनाथः
स्वोच्चस्वराशिसहिते नृपचक्रवर्ती ॥ ९ ॥

Sloka 9 — When Mars is associated with 8 *bindus* (in any *bhava*) the person born becomes a petty King ; if that happens to be the 10th or 1st house,[2] he will be a King ; if he is born in a royal family, he will be a King of the whole country ; if the said Mars be in exaltation or in his own house in addition to the above, the person becomes an Emperor.

त्रिकोणशोधनं कृत्वा भूयस्यो यत्र रेखिकाः * ।
तत्र भूमिं च भार्यां च धनं गेहं विचिन्तयेत् ॥ १० ॥
वैपरीत्ये तु तत्रैव वस्त्रहानिं विनिर्दिशेत् ।
एकाधिपत्यं संशोध्य फलं यत्र न लभ्यते ॥ ११ ॥
तत्र भूम्यादिनाशः स्याद्देवशालः प्रभाषते ।

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[1] Devakeralam adds that such a person born in a royal family becomes an Emperor.

[2] the 2nd house according to Devakeralam.

फलानि यत्र भूयांसि सर्वेभ्यस्तत्र तत्र च ॥ १२ ॥
भौमो बलविहीनश्चेद्दीर्घायुर्भ्रातृको भवेत् ।
फलानि यत्र क्षीयन्ते तत्र भूमीतराः स्मृताः ॥ १३ ॥

Slokas 10-13 — The cardinal directions indicated by the *bhavas* which contain more *bindus* after Trikonashodhana help us to decide favourable directions in respect of land, wife, wealth and residence ; in unfavourable conditions, i.e., when there are less number of *bindus* destruction of apparels are indicated in those directions.

If after Ekadhipatyashodhana a *bhava* has less *bindus,* loss of lands, etc., will take place in the direction denoted by the *bhava* (*rasi*); but wherever there are more *bindus,* good effects (from the above things) are obtained, so says Devashala.

Even though Mars is not powerful still, if he is associated with more *bindus* in his Ashtakavarga he bestows longevity to brothers (sisters) but the same Mars with less *bindus* causes gradual loss of lands, etc.

होरासारः—

भौमाष्टवर्गे संचिन्त्या भ्रातृसंपत्तथैव च ।
भौमो बलविहीनश्चेद् धीप्रयासान्वितो भवेत् ।

Devakeralam and other works :—

1. When Mars associated with more than 4 *bindus,* is in his exaltation or in his own house and that *rasi* becomes the Lagna, Chandra Lagna, 10th or 9th house, the person born earns immense wealth.

2. Mars as the lord of the 2nd house posited in the 6th house with 6 *bindus* will create, many enemies to the person but he will be having all the enjoyments of life, even from his birth. (This can happen only in Tula and Meena Lagnas).

3. If Mars, as the lord of the Lagna and the 8th house, is in the Lagna, Chandra Lagna, 10th or 9th house, associated with 1 to 3 *bindus* and is in conjunction with lower class planets, or planets in debilitation, the person born

will be an adopted son. (This happens only in Mesha Lagna).

4. When Mars with 6 *bindus* is debilitated or in combust in the 6th, 8th or 12th house, associated with waxing Moon or is in a Kendra, the person, will be without brothers.

5. If Mars is strong, one becomes a village chief. Mars with 4 *bindus* in the Lagna, 5th house or Kendra makes a person brotherless.

6. Mars or Saturn in the 3rd house (from the Lagna) with 1 to 3 *bindus* in Mars' Ashtakavarga causes loss of brothers. When Saturn and Mars are in conjunction with 1 to 3 *bindus* there is loss of brothers as well.

7. There will be brothers if Mars is in the 3rd house associated with 4 or more *bindus* with an aspect from a benefic.

8. The mutual malefic aspect between the lords of the 7th and 4th houses also causes loss of brothers.

9. In Mars' Ashtakavarga the following effects are noticed according as the Lagna is Chara (movable), Sthira (fixed) or Ubhaya (common) *rasi* :—

(a) the Lagna a Chara *rasi* and Saturn in an Ubhaya *rasi* with 1 to 3 *bindus* indicate loss of brothers and sisters ;

(b) the Lagna an Ubhaya *rasi* and Saturn in a Chara *rasi* with 1 to 3 *bindus* indicate loss of brothers ;

(c) the Lagna a Sthira *rasi* and Mars or Saturn anywhere with 1 to 3 *bindus* indicate loss of the father and brothers ;

(d) the Lagna a Chara *rasi* and Saturn anywhere with 5 or more *bindus* will make the native rich and will bestow many brothers ;

(e) the Lagna a Sthira *rasi* and Saturn in a Ubhaya *rasi in* the 5th house with 4 or more *bindus* will make the native longlived, rich and comfortable ; and will bestow many brothers.

10. When Mars, in conjunction with the lord of the 7th house, is in debilitation or in combust or has association or aspect from malefics, there will be loss of brothers.

11. Mars in the 8th house from Saturn, or Saturn in the 8th house from Mars, with 1 to 3 *bindus,* indicates loss of brothers (this is quincunx aspect); much more so, if the 3rd house from the Lagna also is occupied by malefics.

12. There will be as many brothers as there are *bindus* in the house where Mars is situated, or in his trine houses, when anyone of these is aspected by a benefic. (This is another way to find the number of brothers).

13. The number of brothers will be equal to :—

(a) the number of Navamsas passed over (गतनवांश) by Mars when he is in the 3rd house associated with 3 *bindus* ;

(b) the number of *bindus* in the house occupied by Mars ; and

(c) the number of *bindus* that remain in the 3rd house from the Lagna after Trikonashodhana. (This figure represents the number of brothers alive).

14. If Mars with 4 *bindus* is in mutual aspect or is in conjunction with Saturn, the person will be the head of many States or a dispenser of justice provided Mars is not in debilitation or in combust.

15. If Mars with 1 to 3 *bindus,* is in any house in conjunction with or aspected by Mercury, the person born will be poor and suffering privations, sorrow, etc.

16. If Mars with more than 4 *bindus* is in any *bhava* with the Moon or is aspected by her, the person will be the head of many States.

17. When Mars as the lord of the 4th house, occupies his own house associated with 4 *bindus,* a person born in a royal family will own 3 to 4 fortresses. If the said Mars is in the 10th house, he will be a King or dispenser of justice. If the person is a Brahmin, he will be conducting and performing many sacrifices (Yagnas). If a Vaisya, he will amass wealth by agriculture and trade. If a Sudra,

he will be a Commander in army, or will have high position in life. (This can happen only for Simha and Makara Lagnas).

18. Multiply the number of *bindus* in the 3rd house from Mars by the number of *bindus* in the 8th house therefrom and divide the product by 12. The remainder reckoned from Mesha represents the solar month for afflictions to brothers.

Notes : In the Standard Horoscope multiply 1 (the number of *bindus* in the 3rd house from Mars) by 2 (the number of *bindus* in the 8th house from that, i.e., 12th house from the Lagna). The product 2, divided by 12 leaves remainder 2. This represents the solar month Vrishabha.

भौमाष्टवर्गे संचिन्त्यं भ्रातृविक्रमधैर्यकम् ।
भौमस्थितस्य सहजो राशिर्भ्रातृगृहं स्मृतम् ॥ १४ ॥
तद्राशिफलसंख्यैश्च वर्धयेच्छोध्य पूर्ववत् ।
शेषमृक्षं शनौ याते भ्रातृहानिं विनिर्दिशेत् ॥ १५ ॥

Slokas 14, 15 — One should consider all about brothers, valour and courage from the Ashtakavarga of Mars. The 3rd house from Mars is called the house of brothers.

Multiply the Shodhyapinda of Mars by the number of *bindus* (before the reductions) in the 3rd house from him and carry out the other calculations as were done in the Sun's Ashtakavarga. When Saturn transits that asterism, the demise of or injury to brother may happen.

Notes : In the Standard Horoscope Mars' Shodhyapinda 153 x 1 (*bindu* in the 3rd house from Mars before the reductions) = 153 divided by 27, gives remainder 18. Counted from Aswini this gives Jyeshta. When Saturn transits Jyeshta or its trines, the said effects may take place.

To find Jupiter's position :—

153 x 2 (*bindus* in the 7th house from Jupiter in Mars' Ashtakavarga) = 306 divided by 27, gives remainder 9 which gives Aslesha and its trines for Jupiter's transit.

To find the Sun's position :—

153 x 5 (*bindus* in the 7th house from the Sun in Mars'

Ashtakavarga) =765 divided by 27, gives remainder 9 which gives Aslesha and its trines for the Sun's transit.

In the Ashtakavargas of Mars, Mercury, Jupiter and Venus, it is appropriate to consider the asterism along with its trines also, since it is possible to have more than one relation represented by those Karaka planets.

भौमभ्रातृफलाहतस्य गुणपिण्डेऽर्काहृते राशयः
शिष्यन्तेऽजमुखास्तदन्त्यभमिह ज्ञेयं दशास्येशितुः ।
यद्वास्यापहृतिर्यदात्र सहभूजन्मानुभूत्यादिकं
तस्मिन्भेंऽगिरसश्च चारसमयः सोत्थानुभूतिप्रदः ।। १६ ।।

Sloka 16—Multiply the Shodhyapinda of Mars by the number of *bindus* in the 3rd house from him (before the reductions) and divide the product by 12. The remainder reckoned from Mesha house shows the house which when transitted by Jupiter brings much benefits through brothers. Again the Dasa and Antara of the lord of that *rasi* shows the time when brothers are born and also benefits from brothers can be expected.

Notes : In the Standard Horoscope Mars' Shodhyapinda 153 x 1 (*bindu* in the 3rd house from Mars before the reductions) = 153 divided by 12, leaves remainder 9 which represents the Dhanus house. Jupiter's transit through that house and the Dasa and Antara of the lord thereof, i.e., Jupiter, will bring about the aforesaid results.

* * *

CHAPTER IX

ASHTAKAVARGA OF MERCURY

ज्ञस्य क्ष्मापतिमान्यता द्रविणधी[1] विज्ञानसौख्याश्रयः
सर्वोद्योगफलोदयो नवसुहृत्प्राप्तिर्निरुद्योगता ।
चिन्ता[2]व्याकुलता त्रिदोषजनिता रोगा बलाद्बन्धन-
व्यापत् क्लेशपरंपरापरिभवः सर्वस्वहान्या मृतिः ॥ १ ॥

Sloka 1 — When Mercury in his Ashtakavarga transits *bhavas* containing 8 to 0 *bindus* the results are as follows :—

8 *bindus*	honour from King or Government (Ruling power);
7 „	affluence of wealth, intelligence, learning and happiness ;
6 „	success in all undertakings ;
5 „	new friends and relations ;
4 „	lack of enthusiasm in work ;
3 „	uneasiness due to mental worries ;
2 „	sickness on account of the three humours, Vata, Pitta and Kapha (wind, bile and phlegm);
1 *bindu*	enforced imprisonment, other kinds of dangers and sorrow ; and
0 „	loss of everything and consequent death.

Additional results given by other authors for the above :—

8 *bindus*	all kinds of good luck ;
7 „	broadminded and philanthropic living without worries ;
6 „	capacity to grasp and accomplish easily even the most intricate and abstruse problems ;

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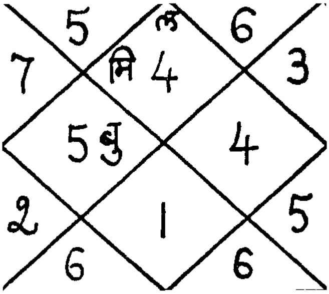
१ द्रविणतो

२ चित्तव्याकुलताऽर्थहानिवशतः स्त्रीपुत्रमित्रादिभि-
र्वैराद् धैर्यमतिक्षयोऽथ सततं सर्वस्वहानिर्मृतिः ॥

4 ,,	contentment ;
1 *bindu*	tormented very often by enemies ; and
0 ,,	loss of all property through enemy intrigues and finally death.

Mercury's Ashtakavarga



बुधस्य रेखया सौख्यं मिष्टान्नं लभते सदा * ।
दानधर्मरतश्चैव द्विजदेवाग्निपूजकः ॥ २ ॥

Sloka 2 — When Mercury transits a Kakshya having a *bindu* in his Ashtakavarga, one gets happiness and sweetmeats (sumptuous meal) always and rejoices in giving alms, doing charitable deeds and becomes a devotee of Brahmins, God and Agni (अग्नि).

बिन्दुभङ्गप्रदश्चैव कलहं वैरिभिः सह * ।
दुःस्वप्नदर्शनं नित्यमवेलाभोजनं तथा ॥ ३ ॥

Sloka 3 — While transitting a Kakshya void of a *bindu,* he (Mercury) will give minor injuries ; the native quarrels with enemies, gets bad dreams and untimely meals.

बुधात्तुर्यं कुटुम्बं च धनपुत्रादिमातुलाः ।
तत्पञ्चमे मन्त्रविद्यालिपिबुद्ध्यादि चिन्तयेत् ॥ ४ ॥

Sloka 4 — One should think about the family (welfare), wealth, children and maternal relations from the 4th house from Mercury and about Mantras (मंत्र) learning, writing and intellect from his 5th house.

फलदीपिका :— बुधात्सुखफलैर्बन्धुगणं वा मातुलस्य च ॥

शशितनयाष्टकवर्गे बुधयुतराशेर्द्वितीयभे न यदि ।
फलमप्येकं मूकस्त्रिद्व्येकत्वे बुधस्य चञ्चलवाक् ॥ ५ ॥

Sloka 5—If the 2nd house from Mercury contains not even 1 *bindu* in his Ashtakavarga, the person born will be dumb. If it contains 1, 2 or 3 *bindus*, his speech will be unsteady and tremulous.

फलानि चत्वारि यदीह वक्ता परोक्तशेषं यदि पञ्चषड्वा ।
सत्संमतौचित्यवती च वाणी करोति काव्यं फलसप्तकं चेत् ॥ ६ ॥

Sloka 6 — When the number of *bindus* (in the 2nd *bhava* from Mercury) is 4, the person will talk well after some one else has spoken. If there are 5 or 6 *bindus*, his speech will be commendable by virtuous persons and fitting to the occasion ; with 7 *bindus* he will be a scholar capable of composing poems and dramas.

यस्याष्ट तस्य भारत्या न च कोऽप्युत्तरं वदेत् ।
स्वकार्योक्त्यसमर्थोऽत्र शून्ये लग्नाद्द्वितीयभे ॥ ७ ॥

Sloka 7 — When the number of *bindus* is 8, nobody will be capable enough to answer the questions put by him in debate or oppose him. When the 2nd *bhava* from the Lagna (in Mercury's Ashtakavarga) is void of *bindus*, the person will be incapable of expressing even his own intentions properly.

Notes : As stated in the first line of the verse, the 2nd house from Mercury cannot contain 8 *bindus* because he does not contribute a *bindu* in that house. Hence, the 2nd house from the Lagna may be considered as it may contain 8 *bindus*.

The 2nd house from the Lagna will have at least 1 *bindu* contributed by the Lagna (2nd line of the verse). Therefore, the expression " शून्ये लग्नाद् द्वितीयभे " may be construed to mean that there should be no *bindu* contributed by any donor other than the Lagna. This is the accepted view.

पापाक्षयुक्ते तु सदंभधाष्ट्र्यं शुभाक्षयुक्ते वचनं गुणाढ्यम् ।
ज्ञानोपदेशात्मकमत्र भानोरसच्छनेर्विग्रहवाक्कुजस्य ॥ ८ ॥

Sloka 8—If the *bindus* in the 2nd house from Mercury are donated by malefics, the native's speech is full of deceit and arrogance ; if donated by benefics the speech will be virtuous. If the *bindu* is contributed by the Sun, the speech is in the form of wise counsel, while Saturn's *bindu* makes it vile (i.e., improper or unsuitable to the occasion), and that of Mars causes discord.

Notes : Even the wise counsel will be of an imposing nature.

मनोहरत्वादियुता बुधस्य गुरोः स्फुटा वागपि युक्तियुक्ता ।
पुराणकाव्यार्थवती प्रमोदयुक्ता भृगोर्व्याजवती शनेः स्यात् ॥ ९ ॥

Sloka 9—The person's speech is sweet if the *bindu* (in the 2nd house) is donated by Mercury ; it is distinct and clever if Jupiter's ; it shows erudition in Puranas and Kavyas and is also delighting if Venus'; and it is deceptive if Saturn's.

Notes : Regardng Mercury refer to notes under verse No. 7.

जाड्यान्वितं[१] संशययुक्तवाक्यं चन्द्रस्य नीचारिगृहस्थितस्य ।
वचोऽतिदुष्टं ध्वजमान्दिसर्पा बुधद्वितीयोपगता यदि स्युः ॥ १० ॥

Sloka 10—If the Moon, posited in her depression or inimical sign, has contributed a *bindu,* the speech of the native will be sluggish and doubtful. If Ketu, Mandi or Rahu occupies the 2nd house from Mercury, the speech will be vile and harsh.

असभ्यवाचा वचनं सभायां चौर्यादि शापादि वृथेरणं च ।
स्याद् भ्रष्टदुर्वृत्तकथा च तस्य यस्य त्रयोऽमी बुधवाक्समेताः ॥११॥

Sloka 11—When Ketu is in the 2nd house from Mercury, one's speech will be indecent in an assembly ; when it is Mandi, it will be about thefts, curses or scandals and when it is Rahu, it will be depraved and about wicked deeds.

Notes : In the previous four verses, the 2nd house from the Lagna is considered by some commentators as that house rules speech.

बुध्युन्मेषो न बुधस्याष्टकवर्गे ज्ञयुक्तभे शून्ये ।
चरति च विदि शून्यगृहे पुंसां बुद्धेस्तथैव नोन्मेषः ॥ १२ ॥

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[१] जाल्यान्वितं

Sloka 12 — In Mercury's Ashtakavarga when he is in a *bhava* void of *bindus,* there is lack of brilliancy in intelligence. Mental lethargy is the result for the period when Mercury passes through *bhavas* void of *bindus.*

Notes : Here, the house where Mercury is situated will contain at least 1 *bindu* contributed by him. Hence the question how to explain Sunya (voidness of *bindu*) may arise. A reasonable answer to this is that there is no *bindu* contributed by the other planets or the Lagna in the said house.

संशोध्याष्टकवर्गमैन्दुतनयं शून्यालयस्थे शनौ
नाशो बंधुजनस्य सोदरतनूजाद्यस्य निर्दिश्यताम् ।
मन्दोऽयं यदि जन्मतस्त्रिरिपुलाभस्थोऽतिदोषायनो
शून्ये यत्र यदा चरेच्छनिरसौ भावश्च नश्येत्तदा ॥ १३ ॥
अष्टमे वाऽथ रिःफे वा शून्ये मन्दो यदा चरेत् ।
आत्मनस्तु तदा व्याधिर्मरणं वा विचिन्त्यताम् ॥ १४ ॥

Slokas 13, 14 — When Saturn transits a *bhava* which has no *bindu* (after the reductions) in Mercury's Ashtakavarga, misfortune or death of the brothers and children of the native's kinsmen may happen. But, if the said *bhava* happens to be 3rd, 6th, 10th or 11th (Upachaya) house from the Moon, the bad effect is very much mitigated. The effects of any other *bhava* (void of *bindus*) are nullified when Saturn transits it.

If the said house happens to be the 8th or 12th from the Moon, then during Saturn's transit over it, the person suffers bodily ailments or even meets with death.

बुधस्याष्टकवर्गे तत्स्थितौ बह्वक्षराशिषु ।
विद्याभ्यासः फलत्येव विवादे तु भवेज्जयः ॥ १५ ॥

Sloka 15 — The commencement of any Vidya (new study) will be successful and also one will succeed in literary and legal debates when Mercury passes through *bhavas* containing many *bindus.*

बिन्द्वाधिक्यं यत्तदागारमासे विद्यारम्भः सर्वविद्याकरः स्यात् ।
गोचारेण ज्ञस्य शून्यालयस्थे मन्दे बन्धुज्ञातिसंपद्विनाशः ॥ १६ ॥

Sloka 16 — Commencement of any Vidya will be a complete success, if it is during the solar month corresponding to the *bhava* containing the highest number of *bindus* in Mercury's Ashtakavarga. When Saturn transits a *bhava* having no *bindu,* loss of some relation, kinsman or wealth will take place.

निक्षिप्याष्टकवर्गमिन्दुतनयस्याक्षाधिकायां दिशि
स्याद्विद्याभ्यसनं फलाय न चिरात् कार्यं च तस्यां दिशि ।
क्रीडामन्दिरमंबुजाक्षयुवराजाराधनाद्यं तथा
कार्यं च व्यवहारकर्म परिपूर्णाक्षेषु वा राशिषु ॥ १७ ॥

Sloka 17 — The cardinal direction represented by a *bhava* having many (maximum) *bindus* in Mercury's Ashtakavarga, should be the place for quick success in education. Location of the playground, place of worship of God Vishnu and service to Yuvaraja should be in that direction. A person who argues the case (in the Court) standing in that direction, or at a time when that *rasi (bhava)* is rising, is sure to succeed in litigation.

Notes : In the Standard Horoscope the cardinal direction is the South according to both the methods.

केन्द्रत्रिकोणे वसुबिन्दुके ज्ञे जातीयविद्याधिकभोगशाली ।
स्वोच्चादिकैकद्वितयत्रिबिन्दौ तद्भाववृद्धिर्न च भावहानिः ॥ १८ ॥

Sloka 18 — One, born with Mercury in a Kendra or Trikona associated with 8 *bindus,* becomes conspicuous in learning pertaining to his caste and enjoys many comforts. Mercury in his exaltation, own house, etc., even associated with 1, 2 or 3 *bindus,* does not impair but advance that *bhava.*

Notes : In the above case if Mercury (with 1 to 3 *bindus*) is debilitated or in inimical house, the effects of the said *bhava* are nullified.

Devakeralam and other works —

1. When Mercury is in the 6th, 8th or 12th *bhava,* associated with 1 to 3 *bindus* and has no aspect from a benefic planet, the person born will be a gambler and meanminded.

2. If Mercury associated with 3 *bindus* and in conjunction with Venus is in the 6th, 8th or 12th *bhava*, the person born will be illiterate and a boor.
3. If Mercury associated with 5 or more *bindus* is in Trikona in conjunction or having aspect from Saturn or Jupiter, the person born will be well versed in the Vedas. (Saturn and Jupiter are planets of philosophy).
4. If Mercury is in the 6th house from Saturn and is associated with 5 *bindus* and Jupiter is in the 2nd house from the Lagna, the person born will become an eminent astrologer.
5. (a) If Mercury associated with 5 *bindus* is in conjunction with Jupiter and Mars ; or (b) if Mercury (with 5 *bindus*) in conjunction with Jupiter, aspects Mars the person born becomes a good logician (in whichever *bhava* Mercury may be).
6. In Mercury's Ashtakavarga if the 5th house from the Lagna has 1 to 3 *bindus* with Ketu in that house, or if Ketu in conjunction with the lord of the 5th is in any *bhava*, the person born will be proficient in astrology. (In all its branches Phala, Ganita, etc.)

Notes : In the Standard Horoscope the 5th house from the Lagna contains 2 *bindus*. Ketu and Venus (Lord of the 5th house) occupy it.

7. If Mercury has Navamsa in his own house, the native will be proficient in sculpture, poetry, Vedanta and fine Arts.
8. If Mercury is associated with Saturn, Venus and the Moon, the person born will be proficient in dance, music and jugglery.
9. If Mercury, associated with more than 4 *bindus*, is in the house of Mars or in the Navamsa of Venus and is aspected by Jupiter, the person born becomes a great poet and dramatist.
10. If Mercury, having debilitation in Navamsa and association with malefics (conjunction or aspect), is

in any *bhava* with more than 4 *bindus*, the person born will be proficient in dance, music and mimicry.

11. Mercury with 1 to 3 *bindus* in any *bhava* but having Navamsa in a female sign, will destroy the effects of that *bhava*.

    If the lord of the house where Mercury is situated is associated with more than 4 *bindus* in Mercury's Ashtakavarga, and is in a Kendra or Trikona (from the Lagna) aspected by a benefic, the person born will have learning, fame and intelligence.

13. When the lord of the *bhava* occupied by Mercury is in the 6th, 8th or 12th *bhava* from the Lagna, there will be many obstacles in education. Even if that lord be in his own house, or in his exaltation with 1 to 3 *bindus* only (in Mercury's Ashtakavarga), the effects of the *bhava* occupied by Mercury do not prosper.
14. Even though Mercury is in debilitation or in combust or in inimical house, still, he is a beneficiary if associated with 4 or more *bindus*. He confers the effects of the *bhava* occupied.
15. In Mercury's Ashtakavarga note the *rasis* having more than 4 *bindus*. Out of these, find out the *rasi* which has an aspect from a benefic. The period of Mercury's transit through this *rasi* (*bhava*), is the most auspicious one to start education so that even a person of weak intellect becomes very proficient.
16. Multiply the Shodhyapinda of Mercury by the number of *bindus* (before the reductions) in the 10th house from him and divide the product by 27. When Saturn passes through the asterism represented by the remainder counted from Aswini, there will be loss in trade, business (or some troubles in service).

Notes : In the Standard Horoscope Mercury's Shodhyapinda 170 × 4 (*bindus* in the 10th house from him before the reductions) = 680 divided by 27, gives remainder 5 ; Mrigasiras which when transitted by Saturn brings about loss in trade, business, etc.

स्वार्थस्थिताक्षनिहते बुधशुद्धपिण्डे
रम्याहृतेऽजमुखराशय एव शिष्टाः ।

तेष्वन्त्यभाधिपदशा च तथापहारो
    विद्यागमाय धिषणस्य च तत्र चारः ॥ १९ ॥
दौत्यादीनां बुधो येषां कारकः परिकीर्तितः ।
सिद्धिस्तेषां च सर्वेषां तत्रानेहसि कथ्यताम् ॥ २० ॥

Slokas 19, 20 — Multiply the Shodhyapinda of Mercury by the number of *bindus* (before the reductions) in the 2nd house from him ; divide the product by 12 and get the remainder. Find which *rasi* (*bhava*) it represents when counted from Mesha house. Then, the Dasa and Antara of the lord of that *rasi* and the time when Jupiter transits that *bhava,* are the best periods for learning new Vidyas (Sciences). In addition, all things represented by Mercury such as ambassadorship, professorship, etc., can be acquired during these periods.

Notes : In the Standard Horoscope Mercury's Shodhyapinda 170 × 2 (*bindus* in the 2nd house from him before the reductions) = 340 divided by 12 leaves remainder 4 which represents the Kataka house. Jupiter's transit through that house and the Dasa and Antara of the lord thereof, i.e., the Moon, will bring about the aforesaid results.

बुधाष्टवर्गं संशोध्य शेषमृक्षगते शनौ ।
बन्धुमित्रविनाशादींल्लभते नात्र संशयः ॥ २१ ॥

Sloka 21 — Multiply the Shodhyapinda of Mercury by the number of *bindus* (before the reductions) in the 4th house from Mercury and divide the product by 27. The remainder reckoned from Aswini gives the asterism which when transitted by Saturn, makes one lose his relations, friends, etc., without doubt.

Notes : In the Standard Horoscope Mercury's Shodhyapinda 170 × 1 (*bindu* in the 4th house from him before the reductions) = 170 divided by 27 gives remainder 8. Counted from Aswini this gives Pushya. When Saturn transits Pushya or its trines the said effects may take place.

To find Jupiter's position :—

170 × 3 (*bindus* in the 7th house from Jupiter in Mercury's Ashtakavarga before the reductions) = 510 divided by 27 leaves

remainder 24 which gives Shatatara and its trines for Jupiter's transit.

To find the Sun's position :—

170 × 4 (*bindus* in the 7th house from the Sun in Mercury's Ashtakavarga before the reductions) = 680 divided by 27 leaves remainder 5 which gives Mrigasiras and its trines for the Sun's transit.

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CHAPTER X

ASHTAKAVARGA OF JUPITER

सूरेर्भूपतिपट्टबन्धविभवा नानार्थसौख्योदयो[1]
वासोवाहनहेमलब्धिरहितध्वंसक्रियासिद्धयः ।
लाभच्छेदविहीनता श्रवणरुक्[2]पुंस्त्वप्रणाशादयो
भूभृत्कोपमनर्थबन्धुविहतिर्बुद्ध्यर्थपुत्रक्षयाः[3] ॥ १ ॥

Sloka 1 — When Jupiter in his Ashtakavarga transits *bhavas* containing 8 to 0 *bindus*, the results are as follows :—

8 *bindus*	one becomes a King or gets power and status equal to a King ;
7 „	various kinds of wealth and general happiness ;
6 „	good dress, conveyance, gold, etc. ;
5 „	destruction of enemies and success in undertakings ;
4 „	neither profit nor loss ;
3 „	ear diseases and loss of vitality ;
2 „	displeasure from the ruling powers ;
1 *bindu*	loss of wealth and relations ;
0 „	deterioration of intelligence, wealth and children.

Additional results given by other authors for the above :—

7 *bindus*	acquisition of wealth and children ;
5 „	contact with and residence amongst good and sincere friends ;
4 „	meanness, ridicule from others ;
3 „	poverty, distress and no settled quarters ;
2 „	loss of wife, children and landed property ;
1 *bindu*	persecution by enemy ;
0 „	death of children.

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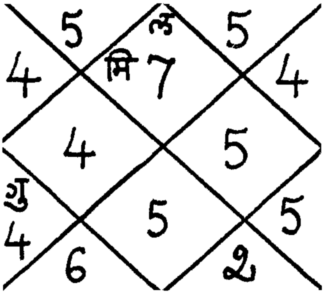
[१] जीवस्योच्छ्रयशः सुखार्थनिचयः सौभाग्यसौख्याप्तयो

[२] इक्

[३] भूभृत्कोपभयं गदैर्विकलता बन्ध्वर्थपुत्रक्षयः ।

Jupiter's Ashtakavarga



रेखा जैवी जनयति सदा वित्तसौख्यादिपुष्टिं
जायाभोगं जनयतितरां शत्रुहन्त्री च नित्यम् * ।
मानोत्साहौ विभवमतुलं वस्त्रहेमादिवृद्धिं
प्राप्यं सौख्यं सकलमतुलं बन्धुवर्गोपहारम् ॥ २ ॥

Sloka 2 — When Jupiter transits a Kakshya having a *bindu* in his Ashtakavarga, increase in wealth, general happiness and conjugal bliss are the results. One becomes a destroyer of enemies, respectable and energetic ; enjoys great prosperity, increase of good apparels and gold ; all sorts of happiness in abundance. He becomes a recipient of gifts from relations.

बिन्दुः कष्टं विगतधनधीर्मानसे वित्तचिन्तां
मार्गे भङ्गं जनयति सदा पातनं वाहनाद्वा * ।
लोकादिष्टं भवति कलहं वाङ्मयेनाऽपमानं
शत्रुद्वेषं व्ययमपि सदा साहसात्कार्यहानिः ॥ ३ ॥

Sloka 3 — While transitting a Kakshya void of a *bindu*, one suffers from misery due to loss of wealth and intelligence ; becomes mentally worried over money matters. He often meets obstacles in travel or suffers a fall from a vehicle. One quarrels with all and suffers dishonour through speech. One is often troubled by enemies and excessive spending. There is futility of efforts through rashness.

जीवात्पञ्चमतो ज्ञानं पुत्रधर्मधनादिकम् ।
गुरोरष्टकवर्गेषु संतानमपि कल्पयेत् ॥ ४ ॥

Sloka 4 — One should consider about knowledge, children, religion, wealth, etc., from the 5th house from Jupiter and general consideration of children from Jupiter's Ashtakavarga.

अक्षाधिक्ययुते गृहे सुरगुरौ स्वीयाष्टवर्गे स्थिते
मन्त्राणां ग्रहणं पुरश्चरणमग्न्याधानयागादयः ।
वेदाभ्यासमहीसुराशनसुतप्राप्त्यर्थसर्वक्रिया
द्रव्योपार्जनसंग्रहाश्च फलदाः स्वल्पाक्षगे निष्फलाः ॥ ५ ॥

Sloka 5 — All functions such as initiation into sacred Mantras, repitition of the same, oblation to the sacred fires, performance of sacrifices, etc., study of Vedas, feeding of Brahmins, all attempts to beget progeny, amassing of wealth, etc., will prove effective when they are undertaken at the time of Jupiter's transit over a *bhava* containing the highest number of *bindus* in his Ashtakavarga. All these prove unsuccessful, if they are begun when Jupiter passes through a *bhava* having the least number of *bindus.*

गेहे स्वीये बहुफलदिशा स्वालयेऽत्राधिकाक्षे
राशौ भुक्तिः क्षितिदिविषदां मंत्रजापो नमस्या ।
स्वर्णादिस्थापनमथ गुरुब्राह्मणामात्यवीक्षा
बह्वक्षायां हरिति हि तया निर्गमश्चार्थदायी ॥ ६ ॥

Sloka 6 — The cardinal direction indicated by the house containing the maximum number of *bindus,* and/or, the time when that sign is rising should be preferred for success, in the native's house for the following :—

(a) feeding of Brahmins ; (b) performance of Mantra, Japa and Anushtana (अनुष्ठान) ; (c) establishment of safe deposit vault for keeping valuables like gold, etc. ; (d) visit to preceptor, Brahmins and ministers, etc., and (e) emergence from the house on a journey.

जीवाष्टवर्गाधिकबिन्दुराशौ लग्ने निषेकः कुरुते सुतार्थम् ।
तद्राशिदिग्भागगृहस्थितानि गोवित्तधानानि बहूनि च स्युः ॥ ७ ॥

Sloka 7 — One desirous of having a child should impregnate, when the *rasi,* representing the *bhava* which in Jupiter's Ashtakavarga contains the maximum number of *bindus* is rising (and is occupied or aspected by Jupiter).

The location of cattle, wealth and vehicles in one's house should be in the direction indicated by the aforesaid *rasi* for their increase and prosperity.

Notes : Nishekadhyaya says that the rising sign or the Moon should be aspected by Jupiter or other benefics (particularly by the former as he is the Santanakaraka) for conception to take place.

जीवाष्टवर्गलघुबिन्दुगृहोपयाते
भानौ कृताखिलशुभानि विनाशितानि ।
पञ्चादिबिन्दुकरिपुव्ययरन्ध्रगेज्ये
जातश्चिरायुरतिवित्तजितारिकः स्यात् ॥ ८ ॥

Sloka 8 — If the Sun occupies a *bhava* which in Jupiter's Ashtakavarga contains the least number of *bindus* at the time of birth, a person is very unlucky and all his efforts for improvement (of welfare) will end in failure. When Jupiter, associated with 5 or more *bindus,* occupies the 6th, 8th or 12th *bhava,* the person born will be long-lived, wealthy and victorious over enemies.

स्वोच्चेऽथवा निजगृहे वसुबिन्दुयुक्ते
केन्द्रस्थिते सुरगुरौ गुरुभावगे वा ।
नीचारिभावमपहाय विमूढराशौ
जातः स्वकीययशसा पृथिवीपतिः स्यात् ॥ ९ ॥

Sloka 9—When Jupiter is in exaltation or in his own house in a Kendra or in the 9th house ; or is in any other *rasi* which is not his debilitation or inimical house and is not in combust ; and is associated with 8 *bindus,* the person born becomes a king by his own prowess and fame.

यदा महीदेवकुलप्रजातास्तदीययोगे नरपालतुल्याः ।
कृतातिपुण्यप्रभवप्रसिद्धबुद्धिप्रतापादिगुणाभिरामाः ॥ १० ॥

Sloka 10 — When persons having this Yoga of Jupiter, described in the previous verse, are born in Brahmin caste, they become equal to kings by virtue of their charities and good acts and are admired by all for their outstanding intelligence, valour and other good virtues.

Notes : Under the similar circumstances a Vaishya becomes a multi-millionaire and a Sudra becomes either an Army Officer or a nobleman (Devakeralam).

सप्तबिन्दौ सह (शश ?) लक्ष्मणेन जीवे बहुस्त्रीधनपुत्रवन्तः ।
षट्बिन्दुके वाहनवित्तवन्तः सपञ्चबिन्दौ जयशीलवन्तः ॥ ११ ॥

Sloka 11 — When Jupiter associated with 7 *bindus* and with the Yoga referred to in Verse No. 9 above is in conjunction with the Moon, persons born will have women, wealth and sons in plenty ; with 6 *bindus* they will be having much wealth and many vehicles ; and with 5 *bindus* they will have victory and be of good conduct.

वागीशाष्टकवर्गतः खलु नृणां सन्तानचिन्तोदिता
——जीवात्पञ्चमपत्यधिष्ठितगृहे यावन्ति संशोधनात् ।
शिष्टाक्षाणि समानसंख्यतनयाः स्युस्तैः पुनस्तत्कृतां
तुल्याकारगुणाश्च तेषु सफला वीर्यान्विताक्षोद्भवाः ॥ १२ ॥

Sloka 12 — Matters relating to children should be considered from the Ashtakavarga of Jupiter. Find the house where the lord of the 5th from Jupiter is situated. The person will have as many children as there are *bindus* in that house after the reductions. The characteristics of the children will be according to the nature of the donors of these *bindus*. The appearance, stature, etc., will be according to the verse " मधुपिंगलदृक् " etc., (Brihat-jataka, Chapter II, verse 8) and character and nature according to verse " चंद्रार्कजीवा " etc. (Brihat-jataka, Chapter II, verse 7). Out of these children those represented by the powerful planets will prove very beneficial to the native.

Notes : In this and the following verses wherever the question of the reduction comes, the order of donorship given under verse 15, Chapter II, should be followed to ascertain the donors of the remaining *bindus.*

In the Standard Horoscope Jupiter is in the 5th *bhava* (Tula). The 5th sign from Jupiter is Kumbha and its lord is Saturn. Saturn is in sign Makara and there are two *bindus* in Jupiter's Ashtakavarga in that sign. The order of the donors is Mars, Jupiter, the Sun, Venus, the Moon, Saturn, Mercury and the Lagna. The 2 *bindus* referred to above are donated by Jupiter and Mercury. After the reductions there remains no *bindu.*

When there are no *bindus* after the reductions consideration as regards children should be made by other methods.

वक्रोच्चोपगता निजाक्षपतनात्त्रिघ्नान् विदध्युः सुतान्
द्विघ्नान् स्वांशदृगाणमंदिरगता वर्गोत्तमस्था अपि ।
नीचारातिगृहस्थिताक्षपतनाज्जाता म्रियन्ते सुता
ओजानोजगताः सुतं दुहितरं पुंस्त्रीखगाः कुर्वते ॥ १३ ॥

Sloka 13 — As explained in the preceding verse the number of children should be reckoned as follows:—

The planet whose *bindu* remains (after the reductions) if retrograde or in exaltation represents three children ; if in his own house, own Navamsa, Drekana or in Vargottama Navamsa represents two children ; if in debilitation or inimical house, the children represented by him will die (at an early age).

Male planets and planets in odd signs bestow sons while female planets and planets in even signs daughters.

अपि गुरुनवमभपतिना लग्नाच्चन्द्राच्च तनयनाथाभ्याम् ।
आश्रितगृहशुद्धाक्षैः सुतसंख्या खलु विचिन्त्यतामेवम् ॥ १४ ॥

Sloka 14 — Just as the number of issues is considered from the house occupied by the lord of the 5th house from Jupiter, the same should be done from the positions (1) of the lord of the 9th from Jupiter ; (2) of the lord of the 5th from the Lagna and (3) of the lord of the 5th from the Moon. The numbers of *bindus* after the reductions in the houses where these three planets are situated represent the number of issues, subject to the conditions mentioned in the preceding verse.

Notes : In the Standard Horoscope the lord of the 9th house from Jupiter, Mercury is in sign Kanya. The number of *bindus* in Kanya is 4 and after the reductions there remain 2 *bindus* (contributed by Mercury and the Lagna). Mercury being in an even sign and also in his exaltation sign, contributes three daughters. Venus being in an odd sign and in her own house contributes two sons.

The lord of the 5th house from the Lagna, Venus is in sign Tula. There are 4 *bindus* before the reductions in that sign but there is no *bindu* after the reductions. The lord of the 5th house from the Moon is Saturn. The calculations are the same as done previously (verse 12).

होरायाश्चन्द्रिकाख्यायां व्याख्यायामेवमीरितम् ।
पक्षान्तरमिहास्त्येतल्लिख्यते बहुसम्मतम् ।। १५ ।।

Sloka 15—The method (of finding the number of children) explained in the three preceding verses is according to the Brihat-jataka commentary Chandrika. Another school of thought accepted by many astrologers is as follows.

निक्षिप्याष्टकवर्गकं सुरगुरोस्तत्पंचमे यावतां
शुक्लाक्षाणि विहाय वैरिगृहगान् मूढांश्च नीचस्थितान् ।
तावन्तस्तनया भवन्ति गुणना कार्या च तुंगादिषु
प्रोक्ता पुंवनिताकृतश्च पुरुषस्त्रीखेचराः कीर्तिताः ।। १६ ।।

Sloka 16—After the *bindus* in Jupiter's Ashtakavarga have been correctly placed, find out the *bindus* that are contained in the 5th house reckoned from Jupiter. Out of these omit those *bindus* contributed by planets which are posited (1) in inimical houses (2) eclipsed and (3) in debilitation. The remainder will signify the number of children the native will have, their number being proportionately increased by suitable multiplications in respect of planets in exaltation, Swakshetra, etc., and their sex being determined by the male and female planets contributing those *bindus*.

Notes : In the Standard Horoscope the number of *bindus* in the 5th house from Jupiter is 5 contributed by Mars, Venus, Mercury, the Moon and the Lagna. Out of these, the *bindus* of Mercury and the Lagna (lord Mercury) are eliminated as Mercury is eclipsed by the Sun.

अनुष्ठानपद्धति and **प्रश्नमार्ग** :—

> अशत्रुनीचादिनवांशकैः सुते सुतेशयुक्तैरपि तैस्तथाविधैः ।
> सुतेक्षकैर्वा गुरुभादिनांशकात् पुत्रे फलैः पुत्रमतिर्विचिन्त्यते ॥

पराशर :—

> गुरुस्थितसुतस्थाने यावच्च विद्यते फलम् ।
> शत्रुनीचग्रहं त्यक्त्वा तावन्तश्च सुताः स्मृताः ।

बलभद्र :—

> गुरुस्तुंगसुतस्थाने यदि स्यात्त्रिगुणं तदा ॥
> स्वर्क्षमूलत्रिकोणे वा यदि स्याद् द्विगुणं तदा ॥
> शुभदृष्टे च तत्रैव वृद्धिः स्यात्कथितादपि ।
> यावदोजर्क्षभागाश्च तावन्तः पुरुषा मताः ।
> यावन्तो युग्मभागाश्च तावन्त्यस्तत्र कन्यकाः ॥

जीवस्य तत्सुतपतेरपि नीचपत्योस्तद्वैरिणां स्वरिपुनीचभमौढ्यभाजाम् ।
हित्वाऽमरेड्य तनयोपगतानि यावन्त्यक्षाणि तैरपि समास्तनया भवेयुः ॥१७

Sloka 17 — Find the number of *bindus* in the 5th house from Jupiter in his Ashtakavarga. Out of these, exclude the following *bindus* :—

(1) that contributed by Jupiter's enemy ;
(2) that of the enemy of the lord of the 5th from Jupiter ;
(3) that of a planet in combust ;
(4) that of a planet in an inimical house ;
(5) that of a planet in his debilitation house ;
(6) that of a planet who is the lord of the debilitation sign of Jupiter's 5th house lord ; and
(7) that of Saturn who is the lord of Jupiter's debilitation sign.

The number of children is represented by the remaining *bindus.*

Notes : In the Standard Horoscope, out of the 5 *bindus* in the 5th house from Jupiter those contributed by Mercury (enemy) and Mars (lord of debilitation of Saturn) will be eliminated.

जीवाष्टवर्गे विहिते द्विशोधने शिष्टानि यावन्ति फलानि राशिषु ।
विहाय तेषूग्रसमाश्रितालयस्थितानि शिष्टाक्षसमाः स्युरात्मजाः ॥१८॥

Sloka 18 — In Jupiter's Ashtakavarga after the reductions and omitting the *bindus* in houses occupied by malefics, find the sum of the remaining *bindus*. This will be the number of children.

Notes : In the Standard Horoscope the total number of *bindus* after the reductions is 9 (Shodhyavashishta). Out of these the house occupied by the Sun contains 2 *bindus* which are to be eliminated thereby leaving 7, representing 7 children.

गुरोरष्टकवर्गे तु शोध्यशिष्टफलानि वै ।
क्रूरराशिफलं त्यक्त्वा शेषास्तस्यात्मजाः स्मृताः ॥ १९ ॥

Sloka 19 — In Jupiter's Ashtakavarga after the reductions and omitting the *bindus* in houses owned by malefics, find the total number of *bindus*. This will be the number of children.

Notes : In the Standard Horoscope there are 9 *bindus* after both the reductions. Out of this total take away 2 which are the *bindus* in the houses owned by malefics leaving thereby 7, representing 7 children.

लग्नस्येन्दोर्गुरोश्चैतद् द्वादशांशस्य पुत्रभे ।
बलाधिकस्य शुक्लाक्षैः पुत्रसंख्यावगम्यताम् ॥ २० ॥

Sloka 20 — The number of children will be equal to the number of *bindus* in the 5th house from the Dwadasamsa sign of either the Lagna, the Moon or Jupiter. In choosing the most powerful of the above three, the following methods should be adopted :—

(1) the strongest out of the Lagna, the Moon or Jupiter ;
(2) the strongest Dwadasamsa *rasi* of the above three ;
(3) the strongest 5th house of the above three *(Dwadasamsa rasis)* ; and
(4) the 5th house which has more *bindus* contributed by powerful planets.

Notes : In the Standard Horoscope the Lagna is the strongest. Its Dwadasamsa *rasi* is Kataka and the 5th house from that is Vrischika. There are 6 *bindus* in that house in Jupiter's Ashtakavarga.

व्ययार्थसुतसंस्थैश्च पापैः स्यात् क्षीणसंततिः ।
गुरोरष्टकवर्गेषु सुतराशिस्थितं समम् ।। २१ ।।
अल्पात्मजः स विज्ञेयो गुरौ पञ्चमगेऽपि वा ।
तदीशयोगदृष्टे वा तदा पुत्रान् समादिशेत् ।। २२ ।।

Slokas 21, 22 — If there are malefics in the 12th, 2nd and 5th houses, the number of issues is less. The issues may be equal to the number of *bindus* in the 5th house from the Lagna in Jupiter's Ashtakavarga.

When Jupiter is in the 5th house, the number of issues is less, but, if he is associated with or aspected by the lord of the 5th, many issues may be predicted.

Notes : In the Standard Horoscope Jupiter is in the 5th house from the Lagna (in *bhava*) and Venus the lord of the 5th also is posited there.

गुरोरष्टकवर्गेषु सुतराशौ त्रिकं फलम्
यस्याल्पतनयः स स्याद्देवशालः प्रभाषते ।। २३ ।।
संख्या नवांशतुल्या वा तदीशस्याथवा पुनः ।
सुतभेशनवांशैश्च समानावापि कल्पयेत् ।। २४ ।।

Slokas 23, 24 — In Jupiter's Ashtakavarga when there are 3 *bindus* each in the 5th house from the Lagna and also from Jupiter, there will be very few children, so says Devashala.

The number of children may be declared equal to the number of Navamsas passed गतनवांश) in the 5th house from the Lagna ; or by the lord of the 5th house from the Lagna ; or by the lord of the 5th house from Jupiter.

Notes : In the Standard Horoscope (a) the 5th house is Tula and the Navamsa also is Tula, i.e., one Navamsa ; (b) Venus the lord of 5th has passed 4 Navamsas ; and (c) Saturn lord of 5th from Jupiter has passed 4 Navamsas.

मंदांशे पुत्रनाथे बुधशनिसहिते दत्तपुत्रो नृणां स्या-
न्मंदांशस्थे सुतेशे भृगुसुतधिषणौ स्वर्क्षगौ चेत्तदानीम् ।
आत्ते दत्तात्मजे स्यात्तनयजनिरथो देवपूज्याष्टवर्गे
तत्पुत्रे मन्दभांशस्थितफलबहुता चापि दत्तात्मजाप्त्यै ॥२५॥

Sloka 25 — A person will have to adopt a child when the lord of the 5th house is in the house of Saturn in Navamsa and is in conjunction with Mercury and Saturn. When the lord of the 5th house is in Saturn's house in Navamsa and, Jupiter and Venus are in their own houses, a natural son is born only after adoption.

In the Ashtakavarga of Jupiter when the 5th house from him contains more *bindus* contributed by planets occupying the houses of Saturn, either in *rasi* or Navamsa, a child has to be adopted.

भार्यापुत्रविलग्नजन्मपतयो वाचस्पतिश्चाबलाः
पंचैते यमकण्टकश्च मृतिरिःफारातिराशिस्थिताः ।
पापेक्षान्वयवच्च पुत्रभवनं योगश्च षण्डाह्वयः
कृष्णाष्टम्युपरिस्थिता सुततिथिर्जीवाष्टवर्गोऽशुभः ॥ २६ ॥

एते दोषा इह खलु गुणा दारनाथादिकानां
प्राबल्यं च स्थितिरभिमते लाभकेन्द्रादिराशौ ।
सद्योगेक्षा तनयभवने पुत्रयोगोऽष्टवर्गो
जीवस्येष्टस्तनयतिथयोऽप्यच्छपक्षे तथामी ॥ २७ ॥

एतेषु दोषेष्वखिलेषु सत्सु ध्रुवं न दत्तोऽपि भवेत्तनूजः ।
कृतेऽपि सत्कर्मणि सत्क्रिया स्यात् गुणेषु दोषेषु च मिश्रितेषु ॥ २८ ॥

Slokas 26-28 — (A) When (1) the lord of the Lagna, (2) the lord of the Moon's Lagna, (3) the lord of the 5th house, (4) the lord of the 7th house and (5) Jupiter, are weak ;

(B) when the above five planets along with Yamakantaka (उपग्रह of Jupiter) are situated in the 6th, 8th or 12th house ;

(C) when the 5th house is occupied or aspected by malefics ;

(D) when there are eunuch (क्लीब) Yogas such as अन्योन्यं etc., (Brihat-jataka, Chap. IV, verse 13);

(E) when the Santana Tithi (संतानतिथि) happens to fall between the 8th day of the dark half and the new Moon ; and

(F) when there are few *bindus* in the 5th house from Jupiter in his Ashtakavarga.

In all the above cases it is difficult to have natural children, even after propitiatory rites are performed. Adoption also is not possible.

The auspicious conditions necessary for begetting children are :—

(1) when the five planets referred to above are powerful ;

(2) when these five planets and Yamakantaka are in Kendras, Trikonas or in the 11th house ;

(3) when the 5th house is occupied or aspected by benefics ;

(4) when there is the Yoga (combination) for having children ;

(5) when there are many *bindus* in the 5th house from Jupiter in his Ashtakavarga ; and

(6) the Santana Tithi falls in the bright half of the Moon.

All these are auspicious for one to be blessed with children. If there is a mixture of good and bad Yogas, then one may have children after performing the necessary propitiatory rites.

Notes : The position of Yamakantaka during day time on week days beginning with Sunday is at the end of 18, 14, 10, 6, 2, 26 and 22 Ghatikas, for a day of 30 Ghatis duration and during the night, at the end of 2, 26, 22, 18, 14, 10 and 6 Ghatis. The rising sign should be calculated for the same latitude as is done for the Lagna.

पापावेक्षितमीक्षितं न च शुभैः पुत्रर्क्षमत्रस्थिता-
न्यक्षाण्यप्यखिलाष्टवर्गजनितान्यूनानि पंचाश्रितः ।
गोपूर्वास्समराशयः सुतगता जन्मोडुपो वाऽत्रगः
स्याच्चेद्दोषचतुष्कमेतदुदितः सन्तत्यभावो दृढम् ॥ २९ ॥
सन्तानप्रतिबन्धमाहुरुदरव्याधिं बुधा योषितो
दोषः कश्चनचेदुभौ यदि भवेद् दुर्देवतापीडनम् ।
दोषेष्वेषु यदि त्रयं तदुभयं हेतुस्सुतासंभवे
कार्यं तत्प्रतिसंविधानमुचितं संतानसंसिद्धये ॥ ३० ॥

Slokas 29, 30 — When (1) the 5th house is aspected by malefics alone ;

(2) the 5th house contains less than 25 *bindus* in the Samudayashtakavarga ;

(3) the 5th house falls in an even sign (like Vrishabha, Kataka, Kanya, etc.,) and

(4) at the time of birth the Moon occupies an even sign ; there is no possibility of getting any issue for the native.

Of the four defects mentioned above, if there is one defect, the reason for no issues, is some uterine ailment to the woman ; if there are two defects, it is due to afflictions by a malefic deity ; if three, it is due to both the above causes. The necessary propitiatory rites should be performed for the respective defects in order to get an issue. If all the four defects are found in a horoscope, one will have no issue at all even after performing propitiatory rites.

पुत्रेशः पुत्रभावस्य समीपे लग्नपस्य वा ।
यद्यादौ पुत्रजन्म स्याद्यौवनान्तेऽन्यथा स चेत् ॥ ३१ ॥

Sloka 31 — ~~If the lord of the 5th~~ *bhava* is situated very near (1) the 5th *bhava* or (2) the *bhava* occupied by the lord of the Lagna, the person will have issue in the early part of his married life. In other circumstances the issue will be at an advanced age.

Notes : In the Standard Horoscope Venus, the lord of the 5th house, is there itself and is at the same time in the 2nd house from Mercury (the lord of the Lagna).

केन्द्रस्थिते सुताधीशे प्रथमे मध्यमेऽन्तिमे ।
क्रमेण वयसो भागे पुत्रजन्म विनिर्दिशेत् ॥ ३२ ॥

Sloka 32 — When the lord of the 5th *bhava* occupies (1) a Kendra, (2) a Panaphara or (3) an Apoklima house, one will have an issue at an early, middle or later part of married life respectively.

Notes : In the Standard Horoscope Venus, the lord of the 5th *bhava*, is in a Panaphara house.

पुत्रेशाश्रितभे तदंशकगृहे मान्द्याश्रितर्क्षे तदी-
यांशर्क्षे च तथा त्रिकोणभवनेष्वेषां च बह्वक्षके ।
राशौ स्वाष्टकवर्गके च विचरन् जीवो भवेत् पुत्रदः
पुत्रेशोऽत्र विचिन्त्यतां हिमकराल्लग्नाच्च जीवादपि ॥ ३३ ॥

Sloka 33 — The transit of Jupiter through *rasis* having more *bindus* in his Ashtakavarga, indicates birth of children. The *rasis* are to be determined as follows :—

1. The *rasi* occupied by the lord of the 5th *bhava* from the Lagna ;
2. the Navamsa *rasi* of the above lord ;
3. the *rasi* occupied by the lord of the 5th from the Moon ;
4. the Navamsa *rasi* of the above lord (item 3) ;
5. the *rasi* occupied by the lord of the 5th from Jupiter ;
6. the Navamsa *rasi* of this lord (item 5) ;
7. the *rasi* occupied by Gulika ;
8. the Navamsa *rasi* of Gulika ;

and the 5th and 9th *rasis* from all the above eight *rasis*.

Notes : The rising times of Gulika from Sunday onwards are 26, 22, 18, 14, 10, 6 and 2 Ghatikas respectively after sunrise during the day and 10, 6, 2, 26, 22, 18 and 14 Ghatikas respectively after sunset during night of duration of a day or night of 30 Ghatikas each and proportionately increase or decrease according to the variation in day (1 Ghatika = 24 minutes ; 30 Ghatikas = 12 hours). Degrees of Gulika should be found as for the Lagna.

प्रश्ने यद्गुलिकाश्रितं भवति भं तस्मात्त्रिकोणोपगे-
ष्वात्मीयाष्टकवर्गकेष्विह फलाधिक्यं भवेद्यत्रभे ।
तत्प्राप्तौ धिषणार्कशीतमहसां यद्वा विलग्नांशका-
त्संप्राप्ते धिषणे त्रिकोणभवनं सन्तानजन्मादिशेत् ॥ ३४ ॥

Sloka 34—Find out the rising sign and the position of Gulika with its trines at the time of query. Whenever the Sun, the Moon or Jupiter whichever has the maximum number of *bindus* in their respective Ashtakavargas transits the above Gulika *rasi* or its trines, birth of a child takes place. In addition, birth of a child may happen when Jupiter transits the horary Lagna, its Navamsa *rasi* or its trines, which contains the maximum number of *bindus* in Jupiter's Ashtakavarga (in the natal chart).

निजसुतपतिताक्षहते सुखभक्ते देवपूज्यगुणपिण्डे ।
शिष्टं दस्राद्यं यत्तदुडुस्थे पुत्रजन्म विबुधगुरौ ॥ ३५ ॥

Sloka 35 — Multiply the Shodhyapinda of Jupiter by the number of *bindus* (before the reductions) in the 5th house from Jupiter in his Ashtakavarga, divide the product by 27 and find the remainder. Find out the asterism counted from Aswini. When Jupiter passes through that asterism, a child will be born.

Notes : In the Standard Horoscope Shodhyapinda of Jupiter 96 × 5 (*bindus* in the 5th house from Jupiter before the reductions) = 480 divided by 27 leaves remainder 21, i.e., Uttarashadha.

सप्ताहते सुखहृते गुरुशुद्धपिण्डे
शिष्टेऽश्विभप्रभृतिके धिषणस्य चारः ।
सन्तानकृत् पुनरथो सुखभक्तशिष्टं
जीवांशकेऽधिकबले वसुभादिगण्यम् ॥ ३६ ॥

Sloka 36 — Multiply the Shodhyapinda of Jupiter by 7, divide the product by 27 and count the remainder from Aswini; when Jupiter transits that asterism, a child is born. Again, if the Navamsa in which Jupiter stands is stronger than the *rasi* occupied by him, the remainder should be counted from Dhanishta to find the asterism for Jupiter's transit.

Notes : In the Standard Horoscope Jupiter's Shodhyapinda 96 × 7 = 672 ; divided by 27 leaves remainder 24. Jupiter is in Kanya but in Navamsa he is in Vrishabha. He is therefore stronger in *rasi,* than in Navamsa. The 24th asterism from Aswini, viz., Shatatara should be taken.

वेदाहते त्रिदशपूजितशुद्धपिण्डे
रम्याहृतेऽजमुखराशिगणोऽवशिष्टः ।
तेष्वन्त्यराशिमुपयाति यदा विवस्वान्
मासेऽत्र पुत्रजननं प्रवदेन्नराणाम् ।। ३७।।

Sloka 37 — Multiply the Shuddhapinda of Jupiter by 4 and divide the product by 12. When the Sun passes through the *rasi* represented by the remainder counted from Mesha, a son will be born.

Notes : In the Standard Horoscope Jupiter's Shodhyapinda 96 × 4 = 384 ; divided by 12 leaves remainder 0, i.e., 12, the Meena house. When the Sun passes through this house, birth of a son may be predicted.

सप्ताहते गुणचयेऽत्र सुखेन भक्ते
शिष्टस्य तस्य गणनं गुरुणाधिरूढात् ।
नक्षत्रतः प्रभृति तत्र यदन्त्यमृक्षं
तस्मिन् भवेदुडुनि नूनमपत्यजन्म ।। ३८ ।।

Sloka 38 — Multiply the Shodhyapinda of Jupiter by 7 and divide the product by 27. The remainder should be counted from the asterism occupied by Jupiter. When Jupiter passes through that asterism, a son is born.

Notes : In the Standard Horoscope Jupiter's Shodhyapinda 96 × 7 = 672 ; divided by 27 leaves remainder 24. Reckoned from

Jupiter's asterism Hasta, the 24th is Aslesha which when transitted by Jupiter, birth of a child takes place.

शुद्धपिण्डं गुरोर्हत्वा नवभिर्भाजयेत् प्रिये: ।
मेषादि गणयेच्छिष्टं लग्नसिद्ध्यै सुतोद्भवे ॥ ३९ ॥

Sloka 39 — Multiply the Shodhyapinda of Jupiter by 9, divide the product by 12 and find the remainder. This, counted from Mesha house is the rising sign (Ascendant) of the son to be born.

Notes : In the Standard Horoscope Jupiter's Shodhyapinda 96 × 9 = 864 ; divided by 12 leaves remainder 0, i.e., 12. Reckoned from the Mesha house, the 12th is the Meena house which will be the rising sign of the new born son of the native.

स्त्रीजीवाष्टकवर्गे आर्यसुतभे पुंजीवकक्ष्याधिप-
स्याक्षं चेत् पतितं यदात्र तु चरेज्जीवस्तदा सन्ततिः ।
तत्कक्ष्येशनवांशतत्सुततपःसंस्थे रवौ शीतगौ
मान्द्याक्रान्तगृहस्थितेऽथ गुलिकांशर्क्षत्रिकोणोदये ॥ ४० ॥

Sloka 40 — Find in which planet's Kakshya Jupiter is posited in the husband's horoscope. If this planet contributes a *bindu* in the 5th house from Jupiter in the wife's horoscope, a son will be born when Jupiter transits the said house. Also, from the husband's horoscope find out the Navamsa of the planet in whose Kakshya Jupiter is situated. A son will be born when :—

1. the Sun transits the above Navamsa sign or its trines in the husband's horoscope ;

2. the Moon transits the *rasi* occupied by Mandi in the wife's horoscope ; and

3. the rising sign is a Navamsa *rasi* or its trines of Gulika in the wife's horoscope.

जीवारूढभपंचमेशगतकक्ष्याधीश्वराक्रान्तभे
ज्योक्प्राप्तौ तनयस्य जन्म भवितेत्येतद्रहस्यं परम् ।
शिष्टाक्षाण्यभियुज्य शोधनविधावाहत्य जीवात्मजे
शिष्टाक्षैर्हरतु प्रियैरजमुखे शिष्टेऽत्रमासे तथा ॥ ४१ ॥

Sloka 41 — Note the *bhava* occupied by the lord of the 5th house from Jupiter. In that *bhava* find out which planet's Kakshya is occupied by this lord ; when Jupiter transits the house occupied by the above Kakshya lord, a son will be born. This is a very great secret.

In Jupiter's Ashtakavarga add up all the remaining *bindus* after the reductions and multiply this by the number of *bindus* remaining after the reductions in the 5th house from Jupiter and divide the product by 12. The remainder counted from the Mesha house shows the solar month for birth of a child.

Notes : In the Standard Horoscope (1) Saturn, the lord of the 5th house from Jupiter is in Makara, (i.e., 8th house) in the Lagna's Kakshya (Mercury). Mercury occupies Kanya. Jupiter's transit over Kanya indicates birth of a son.

(2) Jupiter's Shodhyavashishta is 9. There is 1 *bindu* in the 5th house from Jupiter after the reductions. Therefore, 9 × 1 = 9 ; divided by 12 leaves remainder 9. Counted from Mesha it gives the solar month Dhanus.

इष्टस्थानगतत्वतोऽक्षपतनाज्जीवात्मजादिष्वथो
यद्वा पुत्रविधायियोगदतया यः पुत्रदाता मतः ।
राशौ यत्र यदंशके सविहगो वीर्यान्वितेतद्वयो-
श्चन्द्रे तस्थुषि पुत्रजन्म कथयेत्तस्य त्रिकोणेऽथवा ॥ ४२ ॥

Sloka 42 — Find out the planet which is capable of giving a child, by using any one of the following three methods:—

(1) by contribution of a *bindu* in the 5th house from Jupiter in the Ashtakavarga of Jupiter ;
(2) by the favourable position of the child giving planet in the natal chart;
(3) by the formation of the Yoga (संतानयोग) to have a child.

When the Moon transits the stronger of either the *rasi* or Navamsa of any of the above or its trines, birth of a child may take place.

स्त्रीणां जीवसुतस्थितैर्दुहितरो धर्मस्थिताक्षैः सुताः
पुंस्त्वे धर्मगतैः फलैर्दुहितरः पुत्रा गुरोः पुत्रगैः ।

एवं लग्नत इन्दुतश्च नवमापत्यस्थितैर्योषितां
पुत्रः पुत्र्यपि पुत्रिका च तनयः पुंसां च चिन्त्याः क्रमात् ॥४३॥

Sloka 43 — In the Ashtakavarga of Jupiter in a woman's horoscope, the number of daughters will be equal to the sum of *bindus* in the 5th house from (1) the Lagna, (2) the Moon or (3) Jupiter ; and, the number of sons will be equal to the sum of *bindus* in the 9th house from the Lagna, the Moon or Jupiter.

In the case of a male's horoscope the 5th house represents sons and the 9th house daughters.

सुतदुहितृजननकालादेशे गुरुशुद्धपिण्डगुणनविधौ ।
संख्यासदसत्त्वादि ज्ञाने ग्राह्याणि तत्तदक्षाणि ॥ ४४ ॥

Sloka 44 — In a woman's horoscope, the Shuddhapinda of Jupiter should be multiplied by the *bindus* in the 9th house. The number of sons should be considered from the *bindus* in the 9th house and their welfare, characteristics, etc., from the planets donating them.

Daughters' birth, their number, characteristics, welfare, etc., should be considered from the *bindus* in the 5th house and the planets that contribute them.

वागीशात्मजभे यदक्षपतनान्निर्णीयते सन्ततिः
सा स्यादस्य गृहांशयोर्जलवतश्चंद्रे त्रिकोणं गते ।
तत्स्थत्र्यंशवशात्त्रिकोणभभिदा ज्ञेयोडु चाहत्यमा-
लोकैस्त्र्यंशगताः कला ननुजयैर्हत्वा भयाता घटी ॥४५॥

Sloka 45 — In Jupiter's Ashtakavarga find out the number of *bindus* in the 5th house from Jupiter, to ascertain number of issues. Out of these eliminate the *bindus* contributed by planets in debilitation, in inimical houses or inimical to Jupiter, etc. After eliminating thus, there may remain a certain number of *bindus*. This will be the number of children. Find the positions in the Zodiac of the donors of these *bindus*. Determine whether the *rasi* or the Navamsa *rasi* of the donor is strong and take into account the stronger of the two. The birth of a child may be expected when the Moon transits :—

1. that *rasi,* if the planet is in the first Drekana ;
2. the fifth *rasi,* if the planet is in the second Drekana ;
3. the ninth *rasi,* if the planet is in the third Drekana.

To determine the exact Nakshatra and the Ghatikas passed, etc., when the child is to be born, the following calculations are to be made. When the planet is in the first Drekana, take into consideration only the degrees and minutes and not the sign. Convert them into minutes. Multiply these minutes by 135 (मालोक) and divide the product by 1800 (ननुजय). Take the quotient. Eliminate one Pada (quarter) of the Nakshatra for each unit of 5 of the quotient. When the remainder is less than 5, multiply it by 3 to get the Ghatikas past in that Pada.

If the planet is in the second Drekana, subtract the sign and 10° and if the third Drekana, subtract the sign and 20° and take the remainder. Repeat the above operation.

Notes : In the Standard Horoscope it is found from Jupiter's Ashtakavarga that Mars is one of the donors of the *bindus.* His position is $4^{s} - 7^{\circ} - 1'$ and therefore, is in the 1st Drekana of Simha and is in Mithuna Navamsa. He is stronger in *rasi.* Therefore, when the Moon transits Simha *rasi,* birth of a child may be expected. To find the actual Nakshatra and the time of birth (गतघटी) the following calculations are to be made :—

$4^{s} - 7^{\circ} - 1'$

$4^{s} - 0^{\circ} - 0'$

$0^{s} - 7^{\circ} - 1'$ converted into minutes = 421.

$$\frac{421 \times 135}{1800} = \frac{56835}{1800} = 31{\cdot}575 \text{ quotient.}$$

For 30 (6 units of 5) the whole of Magha and 2 quarters of Purvaphalguni would have elapsed.

For the remainder, i.e., $1.575 \times 3 = 4.725$ Ghatikas in the 3rd quarter of Purvaphalguni.

∴ Total time elapsed in Ghatis in Purvaphalguni is $2 \times 15 + 4.725 = 34.725$.

= 34 Ghatis 43½ Palas in Purvaphalguni in Simha.

If the last quarter of the verse is taken as (text variation) :—

" मालोकैस्त्र्यंशगता विभज्य ननतैर्लिप्ता "

This means that the product obtained by multiplication may be divided by 600 (instead of 1800). In each case we get Ghatis elapsed from the commencement of the *rasi* and for every 60 Ghatis 1 Nakshatra should be counted.

$$\frac{421 \times 135}{600} = \frac{56835}{600} = 94{\cdot}725 \text{ Ghatis.}$$

That is 60 + 34 Ghatis 43½ Palas,

i.e., 1 Nakshatra + 34 Ghatis 43½ Palas, in the 2nd Nakshatra (Purvaphalguni) in Simha.

एतैर्बहुप्रकारैश्च कल्पयेत्कालवित्तमः ।
बहुलक्षणसंयोगे तदा तस्मिन् समादिशेत् ॥ ४६ ॥

Sloka 46 — One learned in astrology should find out the number of children according to these various methods and predict children definitely, if other conditions are satisfied.

Devakeralam and other works :—

1. Jupiter associated with 1 to 3 *bindus* will not do much good to the *bhava* occupied by him.
2. If the conception takes place when the Sun is transitting a house containing the maximum number of *bindus* in Jupiter's Ashtakavarga, the issue begotten will be a virtuous son.
3. If the Moon associated with 1 to 3 *bindus* is in the 6th or 8th house from Jupiter in his Ashtakavarga, the person will always be in debts even though born with a Rajayoga.
4. If Jupiter, in any sign having exalted Navamsa, is associated with 5 or more *bindus,* the person is blessed with plenty of wealth, lands, etc. ; but if the Moon is also in the 6th or 8th from Jupiter associated with 1 to 3 *bindus,* he will be poor and unlucky. In the above case, if the Moon associated with more than 3 *bindus* is in a Kendra (Kesari

Yoga) or Trikona to Jupiter, the person will have plenty of wealth, land and other comforts.

5. If Jupiter with 1 to 3 *bindus* is in his own house and in a Kendra or Trikona, the person will suffer great sorrow through loss of children and the like.
6. In Jupiter's Ashtakavarga, when the lord of the house occupied by Jupiter is exalted and associated with 5 or more *bindus,* the person will be a king of kings.
7. Jupiter having less than 3 *bindus* and having Navamsa in debilitation (Makara) and at the same time Saturn is in the 2nd house from the Lagna, the native will be a dullard.
8. (A) Venus in Jupiter's Kendra and at the same time Jupiter in the Lagna Kendra ; (B) Venus and Jupiter in opposition or in conjunction, make the person a king or equal to a king, provided Jupiter is associated with 4 or more *bindus.*
9. When the Lagna is occupied by its own lord who is weak in strength and is associated with 1 to 3 *bindus* in Jupiter's Ashtakavarga and Jupiter is in the 6th or 8th therefrom, the person is very unlucky and slow-witted.
10. When the lord of the 8th house is in the 5th house and vice versa, and both the lords have no aspect or connection with Jupiter, the person will suffer persecution at the hands of his children and grandchildren.
11. The person will lose as many children as there are *bindus* in the 3rd or 5th house from Jupiter, if he is posited in the 6th, 8th or 12th house from the Lagna.
12. Jupiter in Dhanus or Meena and not in combust, with more than 5 *bindus* and having Vargas of male planets and associated with or aspected by a benefic, if a conception takes place when this sign

is rising, a virtuous and illustrious son will be born.

13. When the lord of the house occupied by the lord of the 5th house is in conjunction with or aspected by Jupiter, and that lord is associated with more than 4 *bindus* in Jupiter's Ashtakavarga, a son will be born who will ennoble the family prestige. If, in the above Yoga, the same lord is in debilitation with 1 to 3 *bindus*, the son will be treacherous to his father.
14. If the lord of the 5th house has malefic connection, and Jupiter associated with 3 *bindus* is hemmed in between malefics (पापकर्तरि) a son who is evil-minded and a scourge to the family, will be born.
15. When Saturn passes through the house or its trines which in Jupiter's Ashtakavarga has the least number of *bindus*, the person may meet with afflictions provided that house is unaspected by Jupiter at birth.
16. The period of the Sun's transit through houses having the least number of *bindus* in Jupiter's Ashtakavarga is not good for auspicious ceremonies.
17. The lords of the 9th and 10th houses and Jupiter, if each of them is associated with 8 *bindus* in their respective Ashtakavargas, and the lords of the houses occupied by them are powerful, the person born will be exceptionally lucky and blessed with everything.
18. If the lord of the lagna is in the 2nd house or in the 9th house, and Jupiter in a Kendra (from the Lagna) with 5 *bindus*, the father of the native will be luckier than himself.
19. When the lord of the 9th house and Jupiter are in Kendras, or occupy their own houses, or their exaltation houses and both are associated with more than 5 *bindus* each, in Jupiter's Ashtakavarga, the person becomes a King or dispenser of justice.

20. In Jupiter's Ashtakavarga after the reductions and omitting the *bindus* contributed by malefics, find the sum of the *bindus* that remain. This will represent the number of children of the native.

Notes : This is another method of finding the number of children. In the Standard Horoscope out of the total of 9 *bindus* (after the reductions) 2 are contributed by malefics. Eliminating these 2 *bindus,* the remaining 7 *bindus* represent the number of children.

21. When malefics are in the 12th, 8th and 5th houses from Jupiter, the loss of wealth and children will occur.

22. When the 5th house is occupied or aspected by (1) the lord of the Lagna, (2) the lord of the house occupied by Jupiter, or (3) the lord of the 5th house itself, the native will have many children.

Notes : To find the time of death or afflictions to the children :—

1. In the Standard Horoscope Jupiter's Shodhyapinda 96 × 5 (*bindus* in the 5th house from him before the reductions) = 480 ; divided by 27 leaves remainder 21. Counted from Aswini this gives Uttarashadha when Saturn transits it or its trines the said effects may take place.

2. To find Jupiter's position :—

   96 × 4 (*bindus* in the 7th house from Jupiter before the reductions) = 384 ; divided by 27 leaves remainder 6 which gives Ardra and its trines for Jupiter's transit.

3. To find the Sun's position :—

   96 × 5 (*bindus* in the 7th house from the Sun in Jupiter's Ashtakavarga before the reductions) = 480 ; divided by 27 leaves remainder 21 which gives Uttarashadha for the Sun's transit.

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CHAPTER XI

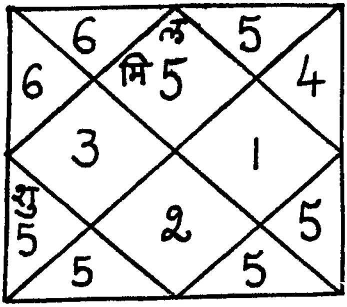
ASHTAKAVARGA OF VENUS

शुक्रस्याखिलभोगवस्त्रवनितापुष्पान्नपानाप्तयो
भूषामौक्तिकपुष्टयः प्रियवधूलाभः सुहृत्संगमः ।
माध्यस्थं[1] शुभपापयोर्जनपद्ग्रामान्न विद्वेषिता
स्थानभ्रंशरुजाः कफांबुविषभी[2] सर्वापदां संगमः ॥ १ ॥

Sloka 1 — When Venus in her Ashtakavarga transits *bhavas* containing 8 to 0 *bindus* the results are as follows :—

8 *bindus*	one gets all enjoyments, good dress, women, sweet-smelling flowers, varieties of eatables and drinks, etc. ;
7 ”	ornaments and precious stones ;
6 ”	meeting a beloved wife ;
5 ”	contact with friends ;
4 ”	mixed effects (good and bad) ;
3 ”	enmity with neighbours and village (town) people, tastelessness ;
2 ”	degradation, sickness ;
1 *bindu*	fear from diseases through phlegm, water or poison ;
0 ”	all kinds of calamities.

Venus' Ashtakavarga



[1] मध्यत्वं. [2] कफश्च विषमः

शौक्री रेखा जनयति नरं राज्यसन्मानवृद्धिं
कन्यालाभं सुसुखवपुषं दीर्घमायुश्च धत्ते *।
कैश्चित् क्रीडा भवति बहुधा ज्ञानमेकार्थसिद्धिं
लक्ष्मीलाभं जनयति सुखं सौख्यसम्पत्तिवृद्धिम् ॥२॥

Sloka 2 — When Venus transits a Kakshya having a *bindu* in her Ashtakavarga, one's status and respect in Government service is enhanced and he gets a daughter, enjoys bodily comforts and longevity, takes active part in sports, acquires extensive knowledge, attains success in his aim, acquires wealth ; happiness and general welfare are on the increase.

बिन्दुः कष्टं भवति हि रिपोर्वित्तनाशप्रदाता
जायां पीडा कलहमतुलं भूमिनाशं च कष्टम् *।
बुद्धिभ्रंशं व्ययमपि सदा पातनं वाजिभिर्वा
मार्गे भङ्गं जनयति सदा सर्वकालं जनानाम् ॥ ३ ॥

Sloka 3 — While transitting a Kakshya void of a *bindu*, she (Venus) causes troubles, loss of wealth through enemies, affliction to wife, extreme quarrels, loss of landed property, misery, aberration of mind, frequent expenses, fall from a horse or obstacles during journeys (throughout the period) to the people.

बह्वक्षे भवने यदा भृगुसुतः स्वीयाष्टवर्गे चरेत
शय्याद्यं शयनोपकारि सकलं संपादनीयं तदा ।
संगीताभ्यसनं विवाहकरणं कामोपभोगाय यत्
कर्तव्यं तदपि श्रिये पुनरपि क्षौमादिसंपादनम् ॥४॥

Sloka 4 — When Venus passes through a *bhava* containing the highest number of *bindus*, one should acquire bed and other necessaries pertaining to the bed chamber. Learning of music, performance of marriages, acts leading to sexual enjoyments should be commenced during that time for prosperity ; further, that would be the best period to purchase apparels of silk and the like.

ये शुक्राष्टकवर्गके बहुफलाश्चक्रे स्थिरे राशयः
प्राक्पश्चादपि शोधनात् परिणयस्ताभ्यो दिशाभ्यः शुभः ।

स्वीये वेश्मनि मन्दिरे च शयनं पूर्णाक्षदिक्स्थे शुभं
दृश्यः स्यात्सचिवः फलाधिकहरित्तस्यां च पाणिग्रहः ॥५॥

Sloka 5 — In the Ashtakavarga of Venus, find out the cardinal direction according to Sthirachakra represented by the maximum number of *bindus,* before and after the reductions. Marriage in that direction brings prosperity. To have the bedroom in the direction denoted by the *rasi* (*bhava*) containing the maximum number of *bindus* before the reductions, in one's own house, is good for conjugal happiness ; it is good to see a minister and to get the marriage ceremony performed in that direction also.

Notes : In the Standard Horoscope Kataka and Simha both contain 6 *bindus* each. The direction represented is the South. After the reductions Kataka contains 5 *bindus* which also represents the South.

पराशर :—

भृगोरष्टकवर्गं च निक्षिप्याकाशचारिषु ।
त्रिकोणशोधनं कृत्वा पश्चादेकाधिपत्यताम् ॥
येषु येषु फलानि स्युर्भूयांसि किल तत्र तु ।
भूमिं कलत्रं वित्तं च तद्देशे निर्दिशेन्नृणाम् ॥

प्रश्नमार्ग :—

शुक्राष्टवर्गे संशुद्धे भूचक्रे येषु राशिषु ।
अक्षाणि तद्दिगुद्भूताप्यक्षाधिक्यवशाच्छुभा ॥

शुक्रात्सप्तमभाग्यपौ हिमकराल्लग्नाच्च भाग्याधिपौ
एतैराश्रितभेषु शोधनविधौ शिष्टाक्षसंख्याः स्त्रियः ।
यद्वाऽस्तेश्वरतुंगनीचभविशुद्धाक्षैर्विवाहः समः
संख्याऽल्पास्तु मदेश्वरेऽतिविबले वीर्यान्विते भूयसी ॥६॥

Sloka 6 — The number of wives will be according to the number of *bindus* that remain after the reductions in the following houses :—

1. the house occupied by the lord of the 7th from Venus ;
2. the house occupied by the lord of the 9th from Venus ;

3. the house occupied by the lord of the 9th from the Moon ;
4. the house occupied by the lord of the 9th from the Lagna ;
5. the exaltation *rasi* of the lord of the 7th from the Lagna ;

and 6. the debilitation *rasi* of the lord of the 7th from the Lagna.

Out of these six, that which gives the maximum number should be taken when the lord of the 7th house from the Lagna is powerful and well-placed; the minimum number when the 7th lord is weak.

पराशरः–

भृगुदारेशयुक्तर्क्षे फलसंख्यास्त्रियो विदुः ।
क्षेत्रस्त्रीग्रहणे साम्यं नृपस्य द्विगुणं तथा ॥
शुक्राज्जामित्रतो लब्धिर्दारेशान्वितदिग्भवा ।
दाराधिपस्थितं क्षेत्रं दाराजन्मर्क्षकं विदुः ॥
तस्योच्चनीचराशौ वा केचिदिच्छन्ति तद्विदः ।
तस्यांशकत्रिकोणे वा भार्याया जन्म संभवेत् ॥
लग्नेन्द्वोर्भाग्यभं जन्म वदन्ति मुनिसत्तमाः ।
उक्तप्रकारमार्गेण भार्याया जन्मलग्नभम् ॥
तयोः समागमर्क्षे च कल्पयेत्तत्र बुद्धिमान् ।
स्वक्षेत्रस्वोच्चगे वापि स्वमित्रर्क्षगतोऽपि वा ॥
स्वमित्रांशगतो वापि वक्तव्यं दारलक्षणम् ।
शुक्रजामित्रतो लब्धिस्त्रिकोणाद्देशदिक् स्त्रियः ॥
प्रोक्तराशिर्यदा दारा जन्मर्क्षे संततिस्तदा ।
अनुक्तराशिर्जन्मर्क्षमस्ति चेन्नास्ति संततिः ॥

शुक्राष्टवर्गे तद्द्यूने पापाक्षबहुले सति ।
त्रिकोणाश्रितमान्दौ च भार्यानाशो भवेन्नृणाम् ॥ ७ ॥

Sloka 7 — When the 7th house from Venus in her Ashtakavarga has more *bindus* contributed by malefics and if Gulika is in the 3rd or 11th house from Venus, death of wife may happen.

Notes : The 3rd and 11th houses from Venus are the same as the trine houses from her 7th house.

सूर्याद्यक्षयुते सितास्तभवने स्वीयाष्टवर्गे तद्द-
क्षोद्भूता वनिता क्रमादसुसमा ज्ञेया मनोवल्लभा ।
सत्कर्मानुगुणा रतानुसरणे संतानसंपादिनी
पत्युः कामसुखप्रदाननिपुणा दासीसमा कर्मसु ॥८॥

Sloka 8 — In the Ashtakavarga of Venus when the 7th house from her has a *bindu* contributed by the Sun and the Janma asterism of the wife is in Krittika triad, she will be very dear (to the husband) as his own soul.

If the *bindu* is that of the Moon and the Janma asterism is in Rohini triad, she will be very pleasing to his mind.

If that of Mars and the Janma asterism is in Mrigasiras triad, she will be very helpful to the husband in doing good deeds. The same effect is obtained in respect of Ketu for Aswini triad (कुजवत्केतोः).

If that of Mercury and the Janma asterism is in Aslesha triad, she will be obedient and agreeable to the husband's commands.

If that of Jupiter and the Janma asterism is in Punarvasu triad, she will be blessed with virtuous children.

If that of Venus and the Janma asterism is in Bharani triad, she will be capable of giving conjugal happiness to the husband.

If that of Saturn and the Janma asterism is in Pushya triad, she will be always ready to serve her husband like a slave. Similar effects are evident for Rahu in respect of Ardra triad (शनिवत्राह्वोः).

Notes : It is impossible to have a *bindu* of Venus in the 7th house from her. Still the author has mentioned " पत्युः कामसुखप्रदाननिपुणा " for the effect of Venus. Therefore it is proper to consider the 7th house from the Lagna where a *bindu* from Venus may be possible and the wife can be born in Bharani triad. Hence the Lagna's 7th house also should be considered in the case of *bindus* of other planets. The lordship of asterisms is as followed in the Vimshottari Dasa system.

इन्दोरष्टकवर्गकेऽक्षबहुलं व्यूहाष्टवर्गे तथा ।
भार्याजन्मशुभं सिताष्टकगणेऽप्यस्यास्तनाथाक्षयुक् ॥ ९ ॥

Sloka 9 — A wife having her Moon in (a) a house which has the maximum number of *bindus* in the Moon's Ashtakavarga of the husband ; or (b) a house which has the maximum number of *bindus* in the husband's Samudayashtakavarga ; or (c) a house which has a *bindu* contributed by the lord of the 7th house from Venus in the husband's Ashtakavarga of Venus ; is very auspicious for the welfare of the husband.

Notes : Similarly, the wife's horoscope should be considered for the husband. In the Standard Horoscope Mars the lord of the 7th house from Venus, contributes a *bindu* in Tula, the wife's Janmarasi.

बह्वक्षाश्च ससौम्यलग्नमदपाः शुक्राष्टवर्गे गृहाः ।
ये चैषां च दिगुद्भवा हि शुभदा कन्या विवाहे नृणाम् ॥ १० ॥

Sloka 10 — Out of the houses which contain more *bindus* in the Ashtakavarga of Venus, any one occupied by :— (a) a benefic ; (b) the lord of the Lagna ; or (c) the lord of the 7th house, indicates the direction of the bride's place for a happy married life.

साष्टबिन्दुफलकोणकेन्द्रगे भार्गवे तु बलवाहनाधिपः ।
आयुरन्तमविनाशभोगवान् वित्तरत्नविभुरद्रिबिन्दुके ॥ ११ ॥

Sloka 11 — When Venus associated with 8 *bindus* is posited in a Trikona or Kendra house, the person will be possessing mighty transport animals ; if with 7 *bindus* in the above case, he will be possessing much wealth and precious stones ; and will be enjoying all comforts throughout his life.

नीचास्तरिःफनिधनोपगते तु काव्ये
पूर्वोदितक्षितिपयोगविनाशनं स्यात् ।
शुक्रोऽल्पबिन्दुयुतमन्दिरदिग्विभागे
स्त्रीवश्यहेतुशयनीयगृहं प्रशस्तम् ॥ १२ ॥

Sloka 12 — The Rajayoga mentioned in Verse No. 11 is nullified when the said Venus is in her depression or occupies the 7th, 12th or 8th *bhava.* It is commendable to have the bed-chamber (in one's own house) in the direction indicated by the *rasi* (*bhava*) containing the least number of *bindus* in the Ashtakavarga of Venus, because it helps one to win over women and keep them in willing submission.

Notes : Only Jatakaparijata (from which this verse is taken) takes the *rasi* (*bhava*) of the least number of *bindus,* while Prasnamarga, Devakeralam, Parasara-hora, Phaladeepika and other works take the one having maximum *bindus* for the cardinal direction to locate the bedroom.

फलाधिक्यं भृगोर्यत्र तत्र भार्याजनिर्यदि ।
तस्यां वंशाभिवृद्धिः स्यादल्पे क्षीणार्थसंततिः ॥ १३ ॥

Sloka 13 — In the Ashtakavarga of Venus, the direction represented by the *rasi* (*bhava*) having the highest number of *bindus* should be the wife's Janmarasi, so as to ensure increase in progeny through her. If the *bindus* are less, wealth and progeny will be poor.

मन्दांशे मन्दसंयुक्ते मन्दक्षेत्रेऽथवा भृगौ ।
नीचांशे पापसंयुक्ते नीचस्त्रीभोगमिच्छति ॥ १४ ॥
मेदिनीतनयभागनिवासी मेदिनीभवसदालययुक्तः ।
मङ्गलेक्षणयुतः सितस्तदाऽत्यंतसुन्दरपराङ्गनारतः ॥ १५ ॥

Slokas 14-15 — When Venus occupies the house of Saturn either in *rasi* or in Navamsa ; or is in conjunction with Saturn or any other malefic ; or is in debilitation Navamsa (Kanya), the person is desirous of having union with a despicable woman.

If Venus occupies the house of Mars either in *rasi* or Navamsa and is aspected by or associated with Mars, the person will be fond of beautiful women of other people.

पराशरः—

भौमांशकगते शुक्रे भौमक्षेत्रगतेऽपि वा ।
भौमेन युतदृष्टेश्च परस्त्रीभोगमिच्छति ॥

दारागारे मन्दभांशे कुजांशे मन्दाराभ्यां वीक्षिते यस्य पुंसः ।
स्यात्तद्दारा जारिणी चंचला वा वेश्या दासी स्वामिसंतोषनिघ्नी ॥१६॥
जामित्रे मन्दभौमांशे तदीशे मन्दभौमगे ।
वेश्या वा जारिणी वापि तस्य भार्या न संशयः ॥ १७॥
पापारूढांशगे चन्द्रे जामित्रे व्ययगेऽपि वा ।
पापग्रहान्विते शुक्रे स्त्रीहेतोः शुचमावहेत् ॥ १८ ॥

Slokas 16-18 — When the Navamsa of the 7th house falls in the house of Saturn or Mars and (a) the 7th house is aspected by them, or (b) the lord of the 7th house occupies the *rasi* of Saturn or Mars, the wife of such a person will have a lover, or she will be a strumpet, prostitute, servant or destroyer of the husband's happiness.

When the Moon, having Navamsa in the *rasi* of a malefic planet is either in the 7th or the 12th house ; and Venus is associated with a malefic planet, the person comes to grief through a woman.

शुक्रांशकसमाना स्त्री वर्णरूपगुणान्विता ।
भवेच्छशाङ्कतुल्या वा दारेशस्य गुणान्विता ॥ १९ ॥

Sloka 19 — The complexion, appearance and the characteristics of a wife will be according to (1) the lord of the Navamsa occupied by Venus ; or (2) the lord of the Navamsa occupied by the Moon ; and her virtues will be according to the lord of the 7th house.

पराशर:—

सपापभागगे विधौ व्ययेऽङ्गनालयेऽपि चेत्
सपापभार्गवेऽङ्गनानिमित्ततः शुचां पदम् ।
सितांशकप्रमाणिकाः स्त्रियो भवन्ति सद्गुणाः
भवेच्चरांशसंमिताः स्वनाथतुल्यसद्गुणाः ॥

शुक्रान्मन्दे त्रिकोणस्थे नेष्टं जीवे सुखप्रदम् ॥ २० ॥
तेषां बलाबलत्वेन भार्याया लक्षणं वदेत् ।
एवमादिफलं ज्ञात्वा निर्दिशेच्छुक्रवर्गतः ॥ २१ ॥

Slokas 20-21 — If Saturn is in the 5th or the 9th house from Venus, the married life is not happy ; but Jupiter in the same position from Venus bestows happiness. One should observe the virtues of the wife from the strength or weakness of these planets.

Having considered the primary effects from the above, one should predict further from the Ashtakavarga of Venus.

Devakeralam and other works :—

1. Venus with 5 or 6 *bindus* in a Kendra or Trikona, bestows a happy and prosperous family life and conjugal bliss. If this Venus is aspected by Mars, the wives will be from noble families.
2. When Venus is in the Lagna, 4th or 10th *bhava* associated with 5 *bindus* and has an aspect from a benefic, the person will possess fine vehicles.
   In the above Yoga, if Venus is in the house of Mars, there will be immense wealth and many kinds of vehicles.
3. When Venus is in a Kendra (except the 7th *bhava*) or Trikona from the Lagna, associated with 5 or more *bindus* and is not aspected by Mars, the person will marry early in life.
4. When Venus with 5 *bindus* is in her debilitation *rasi* or Navamsa, and is connected with Mars (by association or aspect), the person will undergo great difficulties to get married.
5. Venus in a Trikona and the 2nd house from the Lagna occupied or aspected by malefics will create many obstacles for marriage.
6. If the lord of the sign occupied by Venus is in a Kendra or Trikona from the Lagna and associated with 5 *bindus* in the Ashtakavarga of Venus, the person will possess wealth, lands, vehicles and good fortune.
7. If the lord of the house occupied by Venus is in the 6th or 8th house from Venus and is in trine to the

Lagna, the person will ill-treat his wife and become a pauper in course of time.

8. When the lords of 7th and 5th houses are in trine to each other and Mars is in the 7th house from the Lagna, the person will be abandoned by his wife.
9. When Mars or Saturn is in the 7th *bhava,* and the lord of the 7th *bhava* has Navamsa in the house of Saturn or Mars ; or has an aspect from them, the wife of the native will be immoral.
10. When Venus, associated with 4 *bindus*, is in her debilitation *rasi* or Navamsa and has an aspect from Mars, there will be scandal about his wife.
11. When Venus, with 1 to 3 *bindus* in Saturn's *rasi* or Navamsa, has an aspect from Mars, the person will become the husband of an adulteress.
12. When Venus with 5 *bindus* is in the house of Mars or his Navamsa and is (also) aspected by Mars, the person will be going after other people's wives (*cf.* item No. 1 above).
13. Mars in the 6th house, the Moon in the 7th house and Venus in the 12th house (from the Lagna) and any one of these having an aspect or conjunction with Saturn or Rahu, the person will have union with a widow.
14. The Moon in the 7th, the lord of the 7th having connection with Rahu, and Venus in exaltation *rasi,* the person will have union with an old woman.
15. When Venus associated with more than 3 *bindus* has exaltation Navamsa and an aspect from Mars, the person will be always lascivious.
16. When Venus with 2 or 3 *bindus* is in the 6th, 7th, 8th or 12th house and the lord of the 7th house is in debilitation, the person will be co-habitting with a base woman.
17. When Venus in the 6th, 8th or 12th house with 2 or 3 *bindus* is in conjunction with or aspected by Saturn, the person will co-habit with a blind woman.

18. When the lord of the 9th is in the 7th house and the lord of the 7th is in Jupiter's house and malefics occupy the 7th house, the person will have union with a woman of defective limb.

    Same is the case when a malefic is in the 9th house, the lord of the 9th is in the 7th house and another malefic is in the 2nd house.

19. When Saturn or Mars occupies the 2nd or the 7th house from the Lagna and Venus is in the 12th, the person will marry a second time even when the first wife is alive.

20. When the lord of the house occupied by the Kalatradhipa (lord of 7th) is in Kataka sign and is associated or aspected by malefics, the person will have two wives.

21. When Venus is in debilitation or is in combust, with no benefic aspect, and the lord of the 7th house is hemmed in between malefics (पापकर्तरि) he will have three wives.

    Lord of the 7th in the 9th house, a malefic in the 2nd and Venus in a common (उभय)sign, indicate two wives.

22. The number of wives will be as many as there are planets in the 7th or 2nd house. This should be considered only when the 2nd house is occupied by a malefic.

23. When the 7th house is a house of Saturn or Mars and when Venus is aspected by Mars and if malefics occupy the 2nd house, the person's marriage will be by use of force.

24. When the lord of the Navamsa *rasi* of the Moon is between the lords of the 1st and the 7th houses and also aspects his own house, the marriage is by use of force.

25. When the lord of the house occupied by the lord of the 7th is in the 6th or 8th house from the 7th house (Kalatrasthana), or if he (that lord) is in debilitation, in an inimical house or in combust, there is no chance of an issue.

26. When Jupiter in transit passes through the trine houses of Venus or the lord of the 7th, marriage takes place.
27. When Venus is in the 7th *bhava,* and the lord of the 7th is aspected by Mars, the marriage takes place after great effort.
28. Marriage of persons born in Uttarayana (उत्तरायन) takes place when the Sun comes to the Navamsa *rasi* of Jupiter or its trine *rasis* and he (the Sun) is aspected by Jupiter at that time.
29. Marriage of persons born in Dakshinayana (दक्षिणायन) takes place when the Sun comes to the Navamsa *rasi* of Venus or its trines and he (the Sun) is aspected by Jupiter at that time.
30. Marriage may take place when the Sun is in the Navamsa *rasi* of the lord of the Lagna, aspected by Jupiter at that time.
31. If the wife is from the direction represented by the *rasi* (*bhava*), which is without a *bindu* of Venus in the Lagnashtakavarga of the husband, the result of such marriage is sickness and great sorrow.
    If on the other hand, the wife is from the direction of the *rasi,* which has more *bindus* in the Lagnashtakavarga of the husband, the union brings great happiness, fame, long life and good children.

शुक्रास्ताक्षहते पृथक्सुखहते तच्छोद्ध्यपिण्डे पुन-
र्दस्राद्यं गणयेत्तु शिष्टमुडु यत्तत्रागतं तद्गुरौ ।
रम्यास्ते पुनरत्र शिष्टमजतः संगण्ययो राशिर-
स्याधीशस्य दशादिषूपयमनं तद्राशिगे वा गुरौ ॥२२॥

Sloka 22 — Multiply the Shodhyapinda of Venus by the number of *bindus* (before the reductions) in the 7th house from her. Divide the product by 27 and find the remainder. Count that much from Aswini and when Jupiter passes through that asterism represented by the remainder, marriage may take place.

Divide the same product by 12 and find the remainder and determine the *rasi* from Mesha. When Jupiter passes through that house or during the Dasa or Antara of the lord of that house, marriage may take place.

Notes : In the Standard Horoscope Venus' Shodhyapinda 148 x 4 (*bindus* in the 7th house from her before the reductions) = 592, divided by 27 gives remainder 25. Counted from Aswini this gives Purvabhadrapada. When Jupiter transits this asterism marriage may take place.

The product 592 divided by 12 leaves remainder 4 which represents the Kataka house (counted from Mesha). Jupiter's transit over that house or the Dasa and Antara of the lord thereof, i.e., the Moon, will bring about the aforesaid results.

लग्नात्कामपकारकौ शुभकरौ वीर्याधिके सप्तमे
पत्या साकमुपैति मृत्युमबला पापैरयुक्तेक्षिते ।
कामाच्छिद्रदशापहारसमये शुक्राष्टवर्गोदिते
राशौ भानुसुते कलत्रमरणं जीवे तदंशान्विते ॥२३॥

Sloka 23 — When the lord of the 7th *bhava* and its Karaka are both benefics and occupy the 7th *bhava* from the Lagna ; and also, if this 7th *bhava* is full of strength and is unaspected by or unassociated with malefic planets, the wife and the husband die simultaneously.

The death of the wife takes place during the Dasa or Antara (main or sub-period) of a Chhidra (छिद्र — vulnerable) planet pertaining to the 7th *bhava;* when Saturn passes through the *bhava* which according to the Ashtakavarga of Venus is fatal for the wife and, also, when Jupiter occupies the same Navamsa as that of Saturn (during transit).

Notes : In the Standard Horoscope :—

Venus' Shodhyapinda 148 x 4 (*bindus* in the 7th house from her before the reductions) = 592 divided by 12 gives remainder 4 which represents the Kataka house (counted from Mesha). When Saturn passes through it and at the same time Jupiter transits Kataka Navamsa in any *rasi,* the death of the wife may take place.

The following seven planets are Chhidra planets :—

1 the lord of the 8th *bhava ;*
2 the planet occupying the 8th *bhava ;*
3 the planet that aspects the 8th *bhava ;*
4 the lord of the 22nd Drekana (Khara) from the Lagna ;
5 the planet in conjunction with the lord of the 8th *bhava* ;
6 the lord of the 64th Navamsa from that occupied by the Moon ;
7 the Adhishatru of the lord of the 8th *bhava.*

Death may take place in the Dasa of that planet which is the strongest of them.

Shodhyapinda calculations for Venus :—

In the Standard Horoscope Venus' Shodhyapinda 148 x 4 (*bindus* in the 7th house from her before the reductions) = 592 divided by 27 leaves remainder 25. Counted from Aswini this gives Purvabhadrapada. When Saturn transits Purvabhadrapada or its trines the death of the wife may take place.

To find Jupiter's position :—

148 x 4 (*bindus* in the 7th house from Jupiter in Venus' Ashtakavarga before the reductions) = 592 divided by 27 leaves remainder 25 which gives Purvabhadrapada or its trines for Jupiter's transit.

To find the Sun's position :—

148 x 1 (*bindu* in the 7th house from the Sun in Venus' Ashtakavarga before the reductions) = 148 divided by 27 leaves remainder 13 which gives Hasta or its trines for the Sun's transit.

* * *

CHAPTER XII

ASHTAKAVARGA OF SATURN

सौरेर्ग्रामपुरादिकाधिपतिता दासीखरोष्ट्राप्तयः
पूजा चोरनिषादसैन्यपतिभिर्धान्यौघलाभोगमः ।
नार्तिर्नाधिकसौख्यता सुतवधूभृत्यार्थविध्वंसनं
बन्धोद्वेगरुजाः परा मलिनता भार्यादिसर्वक्षयः ॥ १ ॥

Sloka 1 — When Saturn in his Ashtakavarga transits *bhavas* containing 8 to 0 *bindus*, the results are as follows —

8 *bindus*	one becomes the head of a village, town or becomes a Royal chamberlain ;
7 ,,	one gets female slaves, asses, camels ;
6 ,,	one gets respect from leaders of thieves and forest tribes ;
5 ,,	one gets huge quantities of agricultural produce ;
4 ,,	moderate happiness and misery ;
3 ,,	loss of wealth, servants, women and happiness ;
2 ,,	imprisonment, anxiety or sickness ;
1 *bindu*	uncouth in all actions ;
0 ,,	loss of everything.

Additional results given by other authors for the above —

2 *bindus*	poverty ;
1 *bindu*	sickness ;
0 ,,	possibility of death.

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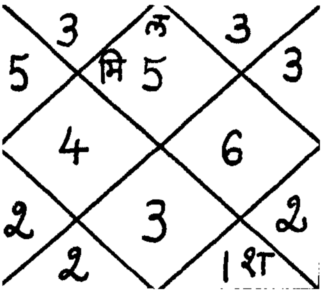
१. प्रजाद्यधिपता

२. अर्थसौख्य

३. अन्योपाश्रित

४. महाऽधनतया भार्या

Saturn's Ashtakavarga



सौरी रेखा जनयति फलं मृत्युहेत्वर्थसम्पत्
कार्ये प्राप्तिं नृपतिसचिवं साधुसम्पर्कदात्री * ।
भूमिप्राप्तिं कितवजयिता स्नानदानार्चनेषु
मिष्टान्नं स्यान्नृपतिवरदं धान्यसस्येषु वृद्धिः ॥ २ ॥

Sloka 2 — When Saturn transits a Kakshya having a *bindu* in his Ashtakavarga he confers wealth by way of legacy, success in undertakings through a minister of a king, contacts with virtuous people, land, victory against cheats, interest in sacred and religious duties (स्नान, दान and अर्चन) sweetmeats, boon from a King and increase in agricultural produce.

बिन्दुः कष्टं नृपतिभयदो बन्धुपीडाविवृद्ध्यै
घातो शस्त्रैर्विषमपतितैर्वित्तसंहारकर्ता * ।
चित्तोद्वेगो भवति बहुधा भूमिनाशः कलिर्वा
बुद्धिभ्रंशो भवति च सदा वाहने हानिरेव ॥ ३ ॥

Sloka 3 — While transitting a Kakshya void of a *bindu,* he causes misery, fear from a King, increase of troubles from or to relatives, accidental wounds from weapons, loss of money, mental agitation in diverse ways, loss of land or quarrels, distortion of mind and loss in travel.

शनैश्चरस्थितस्थानादष्टमं मृतिरुच्यते ।
शनेरष्टकवर्गे च स्वस्यायुष्यं विनिर्दिशेत् ॥ ४ ॥

Sloka 4 — The 8th house from Saturn is called the house of death. One should find out one's own longevity from the Ashtakavarga of Saturn.

स्वस्मिन्नष्टकवर्गके बहुफले राशौ चरत्यर्कजे
दासादिग्रहणं कृषिश्च फलदा चाक्षाधिकायां दिशि ।
कार्यं स्यात्कृषिरात्मधाम्नि शुभदा चण्डालदासस्थिति-
स्तत्रोच्छिष्टमलादिकत्यजनमत्रापाद्यमेधो गृहम् ।।५।।

Sloka 5 — When Saturn transits a *rasi* (*bhava*) containing the highest number of *bindus* in his Ashtakavarga, acquisition of servants, agricultural work, etc., will prove fruitful. Agriculture on a small scale, quarters for untouchables and other servants, places for refuse, privy, dungcakes, firewood, etc., should be located in one's residence in the direction indicated by the *rasi* (*bhava*) having highest number of *bindus.*

मन्दस्याष्टकवर्गे यो राशिः स्वल्पकाक्ष उदयोऽस्य
प्रतिदिनमपि विपदे स्यात्तत्र गतोऽर्कस्तथैव मृतये वा ।।६।।

Sloka 6 — Find which *bhava* has the minimum number of *bindus* in the Ashtakavarga of Saturn. Some sort of trouble will be happening daily at the time when that *bhava* (*rasi*) rises. Also when the Sun transits that house, the whole period (one month) will cause danger or death.
Notes :—In the Standard Horoscope Makara has only 1 *bindu.*

समूलाष्टकवर्गे च यत्र नास्ति फलं गृहे ।
तत्र नास्ति फलं तस्य यदा याति शनैश्चरः ।।७।।
तद्गृहे रविचन्द्रौ चेत् दशाछिद्रे मृतिं वदेत् ।
दशाछिद्रसमायोगे मृत्युरेव न संशयः ।।८।।

Sloka 7, 8 — Find out a *bhava* having no *bindu* in the Ashtakavarga of Saturn. When Saturn transits that house, no (good) results promised by the *bhava* will happen.

If the Sun and the Moon along with Saturn transit the said house and if the Dasa or Apahara of a Maraka planet is in progress, death may take place. If the Dasa and Apahara are both bad, death is the result without doubt.

पराशर :—

मन्दाष्टवर्गराशीनां हीनराशौ क्षयो भवेत् ।
तद्गृहे भास्करे मन्दे तस्मिन् काले मृतिं वदेत् ॥

शंभुहोराप्रकाश :—

प्रयाति वियदब्दके सति दशाद्यरिष्टे भृशं
तदा मरणनिश्चयं निगदितं त्विदं नो मृषा ।
त्रिकोणभवने ततोऽपि सति दुष्टपाकोदये
प्रयाति मरणं पुमानपि च रक्षकश्चेच्छिवः ॥
मार्तण्डपुत्राष्टकवर्गमध्ये यद्यद्गृहे शून्यफलं भवेच्च ।
तत्तद्गृहमध्ये रविजेऽथ सूर्ये तदा शरीरामयपीडनं स्यात् ॥

लग्नात्तु मन्दान्तमथो फलानामैक्यं शनेर्लग्नमुपान्त्यमेव ।
तद्योगतुल्ये शरदीह काले व्याधिं मृतिं वा परदेशयानम् ॥ ९ ॥
धनक्षयं तत्प्रतितुल्यवर्षे तद्योगयोगाब्दसमे तु कष्टम् ।
सामर्थ्यहीनग्रहपाककाले प्राप्ते तदा निश्चयतो मृतिः स्यात् ॥ १० ॥

Slokas 9, 10 — Find the total of *bindus* from the Lagna to Saturn (inclusive of both the houses); and from Saturn to the Lagna. In the years represented by these totals and also in the year of the sum of these two totals, one gets bodily afflictions or death or goes to a foreign country. In the same years also, one suffers from loss of wealth or untold miseries and if during any one of these three years, the Dasa or Apahara of a weak (or Maraka) planet is in progress, death is sure to happen.

Notes : In the Standard Horoscope :—

(1) *bindus* from the Lagna to Saturn 5, 3, 5, 4, 2, 2, 3, 1 =25 ;

(2) *bindus* from Saturn to the Lagna 1, 2, 6, 3, 3, 5 = 20 ;

(3) the total of the above two items, i.e., 25 + 20 = 45.

फलदीपिका :—

लग्नादिमन्दांतफलैक्यसंख्यावर्षे विपत्तिस्तु तथाऽर्कपुत्रात् ।
यावद्विलग्नान्तफलानि तस्मिन्नाशो हि तद्योगसमानवर्षे ॥

पराशर :—

लग्नात्प्रभृतिमन्दान्तं फलान्येकत्र कारयेत् ।
लग्नादिफलतुल्याब्दे व्याधिवैरं समादिशेत् ॥
मन्दादिलग्नपर्यन्तं फलान्येकत्र संयुतम् ।
मन्दादिफलतुल्याब्दे व्याधिं तस्य समादिशेत् ॥
तयोर्योगसमाब्दे तु मृत्युयोगः प्रचक्षते ।

प्रश्नमार्ग :—

लग्नादिलग्नचरमाक्षसमानसंख्ये मन्दादिलग्नचरमाक्षयुतेश्च तुल्ये ।
एतद्द्वयान्वयसमानवयोर्विभागे व्याध्यादिदुःखमशुभे समये मृतिर्वा ॥

कोणस्य शून्यतरराशिगते तु मन्दे
जातस्य मृत्युफलमाशु धनक्षयो वा ।
एकद्विलोकयुगबिन्दुयुते च केन्द्रे
मुक्तः स्वतुङ्गभवने रविजेऽल्पमायुः ॥ ११ ॥

Sloka 11 — When Saturn passes through a *bhava* which is void of a *bindu* in his Ashtakavarga the person born under this Yoga will meet with death or incur loss of wealth. If Saturn is in a Kendra associated with 1, 2, 3 or 4 *bindus* and this house happens to be his exaltation sign, any child born will be short-lived.

षट्पञ्चबिन्दुसहिते तनुगे बलाढ्ये
जन्मादिदुःखविपुलं धननाशमेति ।
मन्दे शरादिफलनीचसपत्नभावे
जातश्चिरायुरतिशोभनवर्गकेन्द्रौ ॥ १२ ॥

Sloka 12 — When Saturn possessed of strength and associated with 6 or 5 *bindus* is in the 1st *bhava*, the person concerned experiences much sorrow even from birth and will undergo loss of wealth. If he is in his debilitation or inimical house and is associated with 5 or more *bindus*, the person will have long life provided the Moon is in an auspicious Varga (Ref. Chap. IV-Verse 17).

मूढारिनीचगृहगे शरवेदबिन्दौ
दास्युष्ट्रवित्तसहितास्तनये तनुस्थे ।
सौरेऽष्टबिन्दुगणिते पुरमन्त्रतन्त्र-
ग्रामाधिपास्तु गिरिबिन्दुगृहे धनाढ्यः ॥ १३ ॥

Sloka 13 — When Saturn, in combust, in an inimical house or in debilitation, is associated with 5 or 4 *bindus* and occupies the 5th or 1st *bhava*, a native will have female slaves, camels and wealth. If such Saturn is associated with 8 *bindus*, the native will be the head of towns, well-versed in the administration and diplomacy ; if the number of *bindus* is 7, the person born will be very wealthy.

Notes : Saturn cannot be associated with 8 *bindus* as he does not contribute a *bindu* in the house occupied by him. Therefore 7 *bindus* will be the maximum. (Read 6 *bindus* where 7 are mentioned and 7 *bindus* where 8 are mentioned).

शन्यष्टवर्गे तदितास्तराशी विशोध्य शून्यौ यदि दुर्मृतिः स्यात् ।
शून्यप्रदेशे सुहृदक्षयुक्तौ तौ चेत्सुहृद्वर्गयुतो म्रियेत ॥ १४ ॥

Sloka 14 — After both the reductions, if the houses occupied by Saturn and the 7th from that are both devoid of *bindus*, the native will meet with an accidental or unnatural death in a deserted place.

If both the above houses have *bindus* and the donors of these *bindus* are in friendly and other good houses, death will take place amidst his relatives and friends.

Devakeralam and other works —

1. When Saturn is in the Lagna with no *bindu* the result is death or loss of property or great sickness.
2. If Saturn is in debilitation, in the Lagna or in an inimical house with more than 4 *bindus* and is aspected by a benefic, the person will have a long life.

3. When Saturn is associated with 4 or 5 *bindus* and occupies debilitation, inimical house or is in combust, the person will be riding on horses, elephants, camels and other conveyances and will be rich.

4. When Saturn debilitated in Navamsa occupies the Lagna or the 5th house associated with more than 4 *bindus*, the person will be poor and suffering from diseases in neck such as Goitre, Laryngitis, etc.

5. Saturn in the Lagna or the 4th house, with 3 or 4 *bindus*, will make a person short-lived if the said Saturn is not in exaltation or in his own house.

6. Saturn in a Kendra or Trikona occupying his own house in *rasi* and Navamsa associated with 1 to 3 *bindus*, makes a person earn wealth by various means.

7. When Saturn as the lord of the 9th and 10th houses is in the 3rd, 6th or 11th house, associated with 3 *bindus*, the person becomes a King or equal to a King. (This can happen only in Vrishabha Lagna).

8. When Saturn is in his own house with 4 *bindus* and that happens to be the 2nd house (Makara Lagna) or the 12th house (Kumbha Lagna) and other malefics are in Trikona to the Lagna, the person will be a beggar throughout his life.

9. When the lord of the 8th house from the Lagna or Saturn, is in an inimical house or in combust and without any benefic aspect, the person will be a life-long beggar.

10. When there is a benefic in the 8th house from the Lagna or from Saturn ; and the lord of that house is powerful, the native will enjoy full happiness throughout his life.

11. Saturn and the Moon in the Lagna associated with more than 4 *bindus* bring great poverty. But, if they are in other Kendras, the person becomes a King or one equal to a King.

12. When Saturn is in Mesha, Mars in Makara each with 4 *bindus* (in Saturn's Ashtakavarga) and the lord of the 8th house is weak, the person is poor and afflicted with Gout or Rheumatism.

13. When Mars in debilitation with 1 *bindu* (in Saturn's Ashtakavarga) is conjoint with or aspected by Saturn, the person will be sickly and sorrowful sometimes, and at other times prosperous and happy.

14. When Mars as the lord of the Lagna and the 8th house is in the 9th house with Saturn and is associated or aspected by the Sun, the person will be fickle-minded and short-lived. (This happens only in Mesha Lagna).

15. When the lords of the 4th, 8th and 12th houses have association with or aspect from Saturn and the Moon is in the 6th, 8th or the 12th house, the person will be short-lived.

16. The death takes place in a foreign place when Saturn is associated with 1 to 3 *bindus* in any *bhava.*

17. When malefics are in the 10th house, Saturn and Rahu in the 9th and the lord of the 10th house from the 10th is Venus, the person will go on a pilgrimage and will have a bath in the holy Ganges (This can happen only in Mesha and Vrischika Lagnas).

18. When Saturn with 2 or 3 *bindus* is in the 2nd house and is aspected or conjoined with the lord of the 2nd house, the person will go on a pilgrimage to the sacred rivers.

19. When Saturn with 3 *bindus* is in the 10th house conjoined with the lord of the 10th, the person will be living in a foreign place.

20. When Saturn is in the 2nd house and the lord of the 2nd house is weak, the person will commit heinous and sinful deeds and will meet with an ignoble end, even when there is a Rajayoga.

मन्दाष्टवर्गादथ रिष्टयोगे दुष्टानि वर्षाणि विचारयन्ति ।
पूर्वोक्तसंशोधनतो हि शुद्धं पिण्डं सुधीमान्विलिखेत्पृथक्स्थम् ॥१५॥

Sloka 15 — The causes of loss, misfortune, etc., and unfavourable years should be considered from the Ashtakavarga of Saturn. The Shuddhapinda arrived at after the reductions and multiplications as done previously, should be considered by the intelligent people for finding the results attributable to Saturn.

मन्दादष्टमराशिगाक्षनिहते पिण्डेऽस्य साराहृते
शिष्टे दस्रमुखे स्थितेऽर्कतनये मृत्युस्त्रिकोणेऽस्य वा ।
जीवार्काश्रितराशिगाक्षनिहते मन्दस्य पिण्डे पृथक्
द्व्याप्ते खलु शिष्टराश्युपगते जीवे रवौ वा मृतिः ॥१६॥

Sloka 16 — Multiply the Shodhyapinda of Saturn by the number of *bindus* (before the reductions) in the 8th house from Saturn and divide the product by 27. Find the asterism represented by the remainder counted from Aswini. When Saturn transits that asterism or its trines, death of the native may take place.

Multiply the Shodhyapinda of Saturn by (1) the number of *bindus* (before the reductions) in the house occupied by Jupiter and (2) by the number of *bindus* (before the reductions) in the house occupied by the Sun. Divide these two products by 12 and find the remainders. Count that much from Mesha house. The first remainder shows the house occupied by Jupiter and the second, the house occupied by the Sun (solar month) when death of the native may happen.

Notes : 1. In the Standard Horoscope Saturn's Shodhyapinda 153 x 5 (*bindus* in the 8th house from him before the reductions) = 765 divided by 27 leaves remainder 9. Counted from Aswini this gives Aslesha. When Saturn transits Aslesha or its trines the death of the native may take place.

2. 153 x 2 (*bindus* in the house occupied by Jupiter in Saturn's Ashtakavarga before the reductions) = 306 divided by

12 leaves remainder 6, i.e., Kanya house (counted from Mesha) which when transitted by Jupiter, death of the native may take place.

3. 153 x 4 (*bindus* in the house occupied by the Sun in Saturn's Ashtakavarga before the reductions) = 612 divided by 12 leaves 0 remainder, i.e., Meena house which when transitted by the Sun, death of the native may take place.

All the above three conditions have to be satisfied, i.e., Saturn, Jupiter and the Sun should pass simultaneously through the respective positions as above, at the time of the native's death.

सप्तघ्ने गुणसंचये सुखहृते मन्दस्य यच्छिष्यते
दस्राद्ये गणनेऽस्य जातमुडु यत्तत्स्थेऽर्कपुत्रे मृतिः ।
मन्दाधिष्ठितमन्दिराक्षगुणिते पिण्डे तु साराहृते
शिष्टस्य प्रथमावशिष्टमिलनप्राप्तोडुमन्देऽथवा ॥ १७ ॥

Sloka 17 — Multiply the Shodhyapinda of Saturn —

(1) by the number 7 ; (2) by the number of *bindus* (before the reductions) in the house occupied by Saturn.

Divide the respective products by 27 and find the remainders. Add these two remainders together and subtract 27, if the total exceeds 27.

Find out the asterisms represented by the above three remainders counted from Aswini. When Saturn transits any one of them, the death of the native may take place.

Notes : In the Standard Horoscope :—1. Saturn's Shodhyapinda 153 × 7 = 1071 divided by 27 leaves remainder 18. Counted from Aswini this gives Jyeshta.

2. 153 x 1 (*bindu* in the house occupied by Saturn before the reductions) = 153 divided by 27 leaves remainder 18, i.e., Jyeshta.

3. The remainders 18 + 18 = 36 minus 27 = 9, i.e., Aslesha.

जातकादेशमार्ग :—

मन्दाष्टवर्गोदितशुद्धपिण्डे स्वस्याष्टमस्थैश्च फलैर्विनिघ्ने ।
स्वराशिसंस्थैरुत सप्तभिर्वा साराप्तशिष्टे मृतिमन्दभं स्यात् ॥

विलग्नशनिमध्यगानि च फलानि संताडये
न्नगैर्भविहृतानि शेषमितभे खले याति चेत् ।
तदा धनसुखक्षतिं तदनु चांगभादष्टम-
स्थितैर्विगुणयेद्गुणं भपरिशेषभस्थे शनौ ॥ १८ ॥

Sloka 18 — Multiply the sum of the *bindus* from the Lagna to Saturn (both inclusive) by the number 7 and divide the product by 27. The remainder shows the asterism (from Aswini) which when transitted by Saturn brings loss of wealth and happiness.

Also, transit over the asterism indicated by the remainder arrived by multiplying the Shuddhapinda of Saturn by the number of *bindus* in the 8th house from the Lagna and divided by 27, gives the same effects.

Notes : In the Standard Horoscope :—

The sum of the *bindus* from the Lagna to Saturn is 25 (5, 3, 5, 4, 2, 2, 3, 1). The product is 25 x 7 = 175 divided by 27, leaves the remainder 13. Counted from Aswini this gives Hasta which when transitted by Saturn brings loss of wealth and happiness.

2. Saturn's Shodhyapinda 153 x 1 (*bindu* in the 8th house from the Lagna before the reductions) = 153 divided by 27 leaves remainder 18. Counted from Aswini this gives Jyeshta.

फलदीपिका :—

अष्टमस्थफलैर्लग्नात्पिण्डं हत्वा सुखैर्भजेत् ।
फलमायुर्विजानीयात्प्राग्वद्वेलां प्रकल्पयेत् ॥
शोध्यपिण्डं शनेर्लग्नाद्धत्वा रन्ध्रफलैः सुखैः ।
हत्वावशेषभं याते मन्दे जीवेऽपि वा मृतिः॥

पराशर :—

त्रिकोणैकाधिपत्यर्क्षशोधनं विरच्य्य च ॥
पिण्डं संस्थाप्य गुणयेल्लग्नादष्टमगैः फलैः ।
सप्तविंशतिहृच्छेषं मृत्युकालं वदेद्बुधः ॥

१. प्राश्विद्वेलां

CHAPTER XIII

MISCELLANEOUS MATTERS

लग्नस्थिते हिमकरे यदि वा मदस्थे
केमद्रुमो भवति जीवदृशा विहीने ।
अत्यल्पबिन्दु सहिसा यदि खेचरेन्द्राः
केमद्रुयोगफलदा विबलाश्च सर्वे ॥ १ ॥

Sloka 1 — When the Moon is in the 1st or 7th *bhava* and is not aspected by Jupiter, a Kemadruma Yoga (poverty Yoga) is formed. Similarly when planets are associated with few *bindus* in their Bhinnashtakavargas and are without strength, effects like poverty Yoga are noticed.

रवेर्देवार्चनास्थानं शशाङ्काज्जलसंश्रयः ।
भौमान्महानसं स्थानं शुक्रस्य शयनालयम् ॥ २ ॥
……………………………………………………(?)
मन्दस्य चोत्करस्थानं श्रेष्ठ बह्वक्षराशिगम् ॥ ३ ॥

Slokas 2, 3 — It is auspicious to choose the cardinal directions in one's own house represented by the *bhavas (rasis)* having the maximum number of *bindus* in the respective Bhinnashtakavargas of the planets for the following:—

1. Location of worship from the Sun;
2. „ „ water from the Moon ;
3. „ „ kitchen from Mars;
4. „ „ study-room from Mercury (बुधाद्विद्यास्थानं);
5. „ „ Khajana, (Self-deposit) from Jupiter (गुरोर्वित्तस्थानं) ;
6. „ „ bedroom and Zanana from Venus ;
7. „ „ refuse, lavatory, fuel, etc., from Saturn.

शीर्षोऽस्य सूर्य इह कंठहृदिंदुरारः
पृष्ठोदरेंऽघ्रिकरवित्कटिजंघजीवः ।
मुष्कोरुगुह्यसित आर्किरपानकस्फि-
गेते निजे विदधते किल दोषपीडां ॥ ४ ॥

Sloka 4 — When the Sun is in an unfavourable position he causes afflictions to the head and face due to impurities in bile; the Moon in a similar position afflicts the heart and neck due to phlegm; Mars afflicts the back and the belly portions due to blood disorders; Mercury, the joints of the limbs such as arms and legs, nervous affliction due to excess of bile, phlegm and wind; Jupiter affects the loins and shanks due to excess of phlegm ; Venus, the thighs, private parts and scrotum due to excess of bile and phlegm and Saturn affects the buttocks and anal parts due to wind troubles.

भौमान्तं तनुतः कुजात्तनुलयं योगे फलानां तथा
तत्तुल्यं शरदीह कष्टमनिशं शस्त्रानलोत्थं भयम् ।
मन्दाङ्गारभयोः फलैक्यकमिते सौम्योज्झिते शस्त्रभी-
र्मन्दारैक्यमिते फले क्षतिभयं राहोः सुखानां क्षतिः ॥५॥

Sloka 5 — (1) Add the *bindus* from the Lagna to Mars (both houses inclusive) and from Mars to the Lagna, in Mars' Ashtakavarga. In the years represented by these totals, there will be incessant miseries and danger from weapon and fire.

(2) Add the *bindus* from Saturn to Mars and vice versa (both houses inclusive) in Mars' Ashtakavarga. In the years represented by these totals there will be danger from weapons, when the Lagna is not occupied by a benefic.

(3) Add the *bindus* from Saturn to Mars and vice versa (both houses inclusive), in Saturn's Ashtakavarga. In these years there will be danger from bruises, etc.

(4) Repeat the same process from Rahu to Saturn (in Saturn's Ashtakavarga). In these years there will be loss of happiness.

Notes : Results in respect of items 3 and 4 above should be watched.

शुभखचरफलैक्यात्प्राप्तवर्गे नितान्तं
धनतनयसुखानां भाजनं स्यान्मनुष्यः
धरणितनयवर्गे बिन्दुसंज्ञातयोगे
तनुलयमिह वर्षे पापगे मृत्युभीतिः ॥ ६ ॥

Sloka 6 : Add up the *bindus* from the Lagna to the house occupied by a benefic planet (both houses inclusive), and also from that house to the Lagna (in their respective Ashtakavargas). In the years represented by these totals one may get wealth, children, other comforts, etc.

In the Ashtakavarga of Mars, the year, counted from the Lagna to Mars, brings apprehensions of death, if Mars is posited in a *rasi* of a malefic planet in the natal chart.

Notes : In the Standard Horoscope (Mars): Total up the *bindus* from the house occupied by Mars to the Lagna (both inclusive, i.e., 6, 4, 1, 5, 1, 3, 3, 5, 2, 2, 3 = 35). Similarly, add up the *bindus* from the Lagna to the house occupied by Mars (both inclusive, i.e., 3, 4, 6 = 13). In the years represented by these totals there will be danger from weapons, etc., and also in the year (35 + 13) 48.

THE SUN : From the Lagna to the Sun = 19 }
From the Sun to the Lagna = 38 } and 57.

SATURN : The Lagna to Saturn = 25 }
Saturn to the Lagna = 20 } and 45.

In the years represented by the totals of *bindus* for the benefic planets, the native may get wealth, children, other comforts, etc.

THE MOON : The Lagna to the Moon = 19 }
The Moon to the Lagna = 38 } and 57.

MERCURY : The Lagna to Mercury = 21 }
Mercury to the Lagna = 42 } and 63.

JUPITER : The Lagna to Jupiter = 24 }
Jupiter to the Lagna = 43 } and 67.

VENUS : The Lagna to Venus = 25 }
Venus to the Lagna = 37 } and 62.

तत्तत्कारकभावबिन्दुगुणितं शोध्यावशिष्टं फलं
विंशत्या सह सप्तभिश्च विहृतं तच्छेषताराशनौ ।
तातस्तज्जननी सहोदरजनो बन्धुः सुतः स्त्री स्वयं
तत्तुल्या विलयं प्रयान्ति विपुलश्रीनाशहेतुश्च वा ॥ ७ ॥

Sloka 7 — Find the Shodhyavashishta in the Ashtakavarga of any planet. Multiply this figure by the number of *bindus* (before the reductions) in the Karaka *bhava* of the respective planet reckoned from the house occupied by the planet. Divide the product by 27 and find the asterism (counted from Aswini) corresponding to the remainder. When Saturn transits this asterism, the death of the person indicated by this Karaka planet may happen. If the Karaka is the Sun, the father dies or a person of the like status; if the Moon, the mother or a person of the like status; if Mars, a brother; if Mercury, a relative; if Jupiter, a son; if Venus, wife and if Saturn, the native himself. When due to other strong Yogas death of the person is not to occur there will be great loss of wealth and property during this period.

Notes : In the Standard Horoscope multiply the Shodhyavashishta figure for the Sun 16 x 4 (the number of *bindus* in the 9th house from the Sun before the reductions in the Sun's Ashtakavarga) = 64. Dividing by 27, the remainder is 10, indicating Magha. The father's death may take place when Saturn transits this asterism or there will be great loss of wealth, etc. To find the time of the mother's death, multiply the Shodhyavashishta figure for the Moon by the number of *bindus* in the 4th house from the Moon before the reductions in the Moon's Ashtakavarga and find the asterism. In the same way, the time of death of other relations is calculated from the Ashtakavargas of the other Karaka planets (Refer Notes under verse 38, Chap. IV).

पित्रादिकारकविहङ्गमशुद्धपिण्डं पित्रादिभावगतकृत्स्नफलैर्निहत्य ।
सत्राहृते विश्नति शिष्टभमर्कपुत्रे पित्रादिमृत्युसमयः किल तत्र वाच्यः ॥८॥

Sloka 8 — In order[1] to find the time of death of the father, the mother and other relatives, multiply the Shodhyapinda of the Karaka planet (as referred in the previous verse) by the number of *bindus* (before the reductions) in the relevant *bhava* reckoned from the position of the Karaka planet and divide the product by 27. Saturn's transit through the asterism represented by the remainder counted

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१. पित्रादितद्भावग

from Aswini, brings about the death of the respective person.

Notes : In the previous verse, Shodhyavashishta is taken into consideration, while in this verse Shodhyapinda is multiplied.

In the Standard Horoscope multiply the Shodhyapinda of the Sun 204 x 4 (the number of *bindus* in the 9th house from the Sun before the reductions in the Sun's Ashtakavarga) = 816. Dividing by 27 the remainder is 6, i.e., Ardra.

राहुयुक्तगुरुराशिगे गुरौ तत्त्रिकोणमपि रिष्टकारकम् ।
अल्पमृत्युरिपुनायकयोगर्क्षे शनौ मरणयोगसंभवः ॥ ९ ॥

Sloka 9 — When Rahu is in either Dhanus or Meena (in the natal chart) and Jupiter transits that *rasi* or its trines, that period will bring misfortune to the person, or if Rahu and Jupiter are in conjunction in a natal chart and when Jupiter transits that *rasi* or its trines, that period will bring misfortune to the person.

When Jupiter transits the asterism occupied by the lord of the 6th house (or its trines), there is fear of death. When the same asterism (or its trines) is transitted by Saturn death may occur.

Notes : In the Standard Horoscope Mars the lord of the 6th house is in Magha. The transit of Jupiter or Saturn over it brings the said results.

मृत्युपद्वादशांशत्रिकोणेऽसुरो मृत्युनाथस्त्रिकोणस्थसूर्ये मृतिः ।
अर्कलिप्ताहतो राहुलिप्तागणश्चक्रलिप्तायुक्तो रविर्मृत्युदः ॥ १०
भौममार्तण्डलिप्ताहतिः कारयेच्चक्रलिप्ताहताल्लब्धयुक्तो रविः ।
याति यस्मिंस्तदा तत्त्रिकोणेऽपि वा क्लेशमाहुः क्षयं मासि धीमान्
वदेत् ॥ ११ ॥

Slokas 10, 11 — When Rahu transits the trine *rasis* with reference to the Dwadasamsa *rasi* of the lord of the 8th house, and the Sun transits the trine *rasis* of the *rasi* occupied by the lord of the 8th house at the same time, death may occur.

Convert the Sun's longitude into minutes and multiply that figure by Rahu's longitude in minutes. Divide the product by the minutes in the Chakra (21,600). The dividend converted into signs, degrees and minutes and added to the Sun's position, gives *rasi* position which when transitted by the Sun, brings about the death of the native or it may happen when the Sun transits the trine *rasis* of the same.

Convert Mars' longitude into minutes and multiply that by the Sun's longitude in minutes. Divide the product by the minutes in the Chakra. The dividend converted into signs, degrees and minutes and added to the Sun's position, gives *rasi* position (or its trines) which when transitted by the Sun brings distress or suffering and weakness.

Notes : In the Standard Horoscope the lord of the 8th house is Saturn and he is in Makara 16°-11′. His Dwadasamsa *rasi* is Kataka. When Rahu transits Kataka, Vrischika or Meena and at the same time the Sun transits Makara, Vrishabha or Kanya, the death of the native may take place.

The Sun's longitude 4^s-29°-40′ = 8980′

Rahu's longitude 0^s- 6°-20′ = 380′

The product is 8980 x 380 = 34,12,400.

Dividing by 21,600 ; $\frac{34,12,400}{21,600}$ = 158′ = 0^s-2°-38′

Adding to the Sun's longitude, 4^s-29°-40′

0^s- 2°-38′

5^s- 2°-18′

i.e., Kanya, Makara or Vrishabha.

Mars' longitude 4^s- 7°- 1′ = 7,621′

The Sun's longitude 4^s-29°-40′ = 8,980′

Product = 7621 x 8980 = 6,84,36,580

Divided by 21,600 ; $\frac{6,84,36,580}{21,600}$ =3,168′ =1^s-22°-48′

The Sun's longitude 4^s-29°-40′

6^s-22°-28′

i.e., Tula, Kumbha or Mithuna.

बलभद्र :—

अर्कस्फुटकलाः स्थाप्या राहोः स्फुटकलाहताः ।
चक्रलिप्ताहृताल्लब्धं योजयेद्भास्करे स्फुटे ॥

ताद्दशे भास्करे यस्मिन् तस्मिन्मासे मृतिं वदेत् ।
तत्त्रिकोणगते वापि निधनं तत्र निर्दिशेत् ॥

अष्टमेशत्रिकोगे विधुः स्याद्यदा योगमिन्दौ तथा तन्नवांशेऽपि वा *
तत्त्रिकोणे प्रयाते मृतिं निर्दिशेन्निश्चयात्स्वल्परेखोद्भवे वासरे ॥१२॥

Sloka 12 — When the Moon in her course comes in trine to the lord of the 8th house or to the Navamsa *rasi* occupied by the lord of the 8th, death should be predicted as a certainty, if on that day the sum of the *bindus* associated with the planets in the *bhavas* occupied by them (in their Bhinnashtakavargas) is very little.

Notes : In the Standard Horoscope Saturn, the lord of the 8th house is in Makara *rasi* and Vrishabha Navamsa. When the Moon transits, the trine *rasis* of Makara or Vrishabha, death may take place if the sum of the *bindus* is very little on that day.

जन्मलग्नेन्दुगा नंदभागा क्रमाद्वेदषष्ट्यंशराशौ प्रयाते तनौ ।
मृत्युजन्मांगनीचोदये शून्यगे दुष्टपाकोदये देहमुक्तिर्भवेत् ॥ १३ ॥

Sloka 13 — (1) When the *rasi* representing the 64th Navamsa, reckoned from the Lagna or the Moon, is rising; or (2) the 7th house *rasi* from the 8th *bhava* (i.e., the 2nd house *rasi*) is rising; or (3) the 7th house *rasi* from the Lagna is rising; one departs from this world if any one of these rising signs is devoid of *bindus* (has the least number of *bindus*) in the Lagnashtakavarga and the Dasa during that time is that of an adverse planet.

Notes : The 64th Navamsa *rasi* will be the 4th *bhava* from the indicator's Navamsa *rasi.*

In the Standard Horoscope Longitude of the Lagna is 2^s- 4°-37′
Longitude of the Moon is 6^s-13°-34′
One Navamsa = 3°-20′.
63 Navamsas = 3°-20′ x 63 = 210° = 7 signs which added to :—
the Lagna = 9^s-4°-37′ ; Navamsa *rasi* of which is Kumbha ;
the Moon = 1^s-13°-34′ ; Navamsa *rasi* of which is Vrishabha.
Longitude of the 8th house 9^s-2°-41′ ; its 7th will be 3^s-2°-41′ i.e., Kataka *rasi.*
Longitude of the Lagna 2^s-4°-37′ ; its 7th house will be 8^s-4°-37′ i.e., Dhanus *rasi.*

Therefore, when out of Kumbha, Vrishabha, Kataka or Dhanus, the one which is devoid of *bindus* in the Lagnashtakavarga (having the least number of *bindus)* rises, death of the native may take place.

अष्टमाधिपतिर्नीचे चन्द्रे षष्ठाष्टमेऽपि वा ।
लग्नाष्टमेऽरिसंस्थस्य तन्मासे मरणं वदेत् ॥ १४ ॥

Sloka 14 — (1) If the lord of the 8th house from the Lagna is in debilitation; or (2) the Moon is in the 6th or 8th house from the lord of the 8th; or (3) an inimical planet is in the 8th house from the Lagna, death may take place when the Sun transits any of the above *rasis.*

प्रमाणगुलिकानीतिस्तद्वशान्मन्दजीवयोः ।
सूर्येन्द्वोश्च स्थितिर्मृत्यौ शास्त्रोक्ताथ निगद्यते ॥ १५ ॥

जातस्याह्निसषड्गृहो गतनिशामांदिः प्रमाणाह्वये
रात्रौ प्राग्दिनमांदिरेव न परं तद्राशिनाथालये ।
मन्दोऽमुष्य नवांशपाश्रितगृहे मृत्युप्रदायी गुरु-
र्भानुर्द्वादशभागपाश्रितगृहे त्रिंशांशपर्क्षे शशी ॥ १६ ॥

Slokas 15, 16 — A method, to find the position of Pramana (authorised) Gulika and therefrom the positions of Saturn, Jupiter, the Sun and the Moon at the time of death, is given in other Shastras which is given below.

For a person born in the day time, find the position of Gulika of the previous night and add 6 signs (180°) to that. For a birth during night, take the position of Gulika of that day (before sunset). This is the Pramana Gulika.

Death may take place when (a) Saturn comes to the *rasi* occupied by the lord of the Pramana Gulika *rasi*; (b) Jupiter comes to the *rasi* occupied by the lord of the Navamsa *rasi* of the Pramana Gulika; (c) the Sun comes to the *rasi* occupied by the lord of the Dwadasamsa *rasi* of the Pramana Gulika; and (d) the Moon comes to the *rasi* occupied by the lord of the Trimsamsa degree of the Pramana Gulika.

Notes : In the Standard Horoscope the birth is on Monday night. The position of Pramana Gulika will be as for that day with the necessary diurnal correction. It is at 22 Gh. 4 Pal. and the rising sign at that time is 9^{s}-6°-6′. The Pramana Gulika occupies :—

(a) the *rasi* Makara and its lord Saturn is in Makara ;
(b) the Navamsa Kumbha and its lord Saturn is in Makara ;
(c) the Dwadasamsa Meena and its lord Jupiter is in Kanya ; and
(d) the Trimsamsa of Mercury and its lord is in Kanya.

Therefore when Saturn is in Makara, Jupiter in Makara, the Sun in Kanya and the Moon in Kanya, the death of the native may take place.

मन्दजीवार्कचन्द्राणां प्रोक्तेष्वेतेषु राशिषु ।
मृतिदा स्वाष्टवर्गेषु हीनाक्षभवनस्थितिः ॥ १७ ॥

Sloka 17 — Out of the many *rasis* obtained by the various methods to find the positions of Saturn, Jupiter, the Sun and the Moon, find out which of them contain the least number of *bindus* in their individual Ashtakavargas. When the respective planets transit those *rasis* death of the native may take place.

आत्मारूढादर्थरिःफत्रिकोणेष्वत्यल्पाक्षे मन्दिरे स्वाष्टवर्गें ।
न्यूनालोके चाखिलानां ग्रहाणां संचारः स्यान्मृत्युदोऽनर्थदो वा॥१८॥

Sloka 18 — When the planets transit *rasis*: (1) which are in the 2nd, 12th, 5th or 9th *bhava* from the Lagna (natal chart) or the Prasna-Lagna (question time Lagna) ; (2) which contain the least number of *bindus* in their Bhinnashtakavargas ; and (3) which have the least aspect from the respective planets, death of the person may take place; if not, some misfortune.

Notes : In the Standard Horoscope the 2nd, 12th, 5th and 9th *bhavas* are Kataka, Vrishabha, Tula and Kumbha. Taking Saturn for example, there are 3, 3, 2 and 2 *bindus* in his Ashtakavarga in the above four *bhavas.* Kumbha has the least aspect from Saturn. Therefore death may take place when Saturn comes to Kumbha. In the same manner the other planets also should be considered.

मन्देनास्य दृगाणरन्ध्रतपनांशेशैर्युतेऽर्के पृथ-
ग्राशिर्योऽस्य तदस्तभस्य यदि वा प्राप्ते त्रिकोणं क्रमात् ।
चन्द्रे तीक्ष्णकरे गुरौ रविसुते योगांशभस्थेषु वा ।
मृत्युस्तेष्वथ तैर्निजांशगुणितैः संवाद ईक्ष्यस्त्विह ॥ १९ ॥

द्वेधा न्यस्य विहंगमस्फुटमजाद्यातांशसंख्याहते
तत्रैकत्र कलीकृतादितरतस्तत्रांशका स्याद्यतः ।
निघ्नाद्यातकलाभिरानखहृतालिप्ताः समायोजये-
त्तत्रायातगृहे भवेत्स मरणे शुद्धेऽथवा चक्रतः ॥ २० ॥

Slokas 19, 20 — Death may take place when (1) the Moon comes (a) in trine to the Yoga Sphuta *rasi* corresponding to the sum of the longitudes of the Sun and Saturn (expunging 12 if necessary) or (b) in trine to the 7th *rasi* from the Yoga Sphuta *rasi* or (c) to the Navamsa *rasi* of the Yoga Sphuta; and (2) the Sun comes (a) in trine to the Yoga Sphuta *rasi* corresponding to the sum of the longitudes of the Sun and the lord of Drekana occupied by Saturn or (b) in trine to the 7th house of the Yoga Sphuta *rasi* or (c) to the Navamsa *rasi* of the Yoga Sphuta; and (3) Jupiter comes (a) in trine to the Yoga Sphuta *rasi* corresponding to the sum of the longitudes of the Sun and the lord of the Navamsa of Saturn or (b) in trine to the 7th house of the Yoga Sphuta *rasi* or (c) to the Navamsa of the Yoga Sphuta; and (4) Saturn comes (a) in trine to the Yoga Sphuta *rasi* corresponding to the sum of the longitudes of the Sun and the lord of the Dwadasamsa of Saturn or (b) in trine to the 7th house of the Yoga Sphuta *rasi* or (c) to the Navamsa of the Yoga Sphuta. Death will be certain when these conditions agree with the positions arrived by the Navamsa multiplication method given below:—

Write down the longitude of the planet (in *rasi,* degrees and minutes) at birth in two places. Multiply the first by the number of Navamsas elapsed from Mesha (each *rasi* contains 9 Navamsas) up to the Navamsa occupied by the planet and convert the minutes, degrees, etc., to degrees and *rasis*, expunging cycles of 12. Bring down the longitude in the second place into minutes and multiply that by the number of minutes elapsed in the Navamsa occupied by the planet. Divide this product by 200 (minutes in one Navamsa) and convert the quotient which is in minutes into degrees and *rasis*. Add this to the first product. When the planet passes through the *rasi* and position thus obtained or through the position obtained by deducting this from 12 *rasis*, death may take place. In this manner the positions of all the planets at the time of death should be calculated from their respective longitudes. It is this method which is mentioned in the previous verse as निजांशगुणितैः ।

Notes : In the Standard Horoscope (1) for the Moon :—

Long. of the Sun 4^{s}-29°-40′
Long. of Saturn 9^{s}-16°-11′
2^{s}-15°-51′

This gives Mithuna and its trines or Dhanus and its trines or Kumbha (Navamsa).

(2) for the Sun :—

Long. of the Sun 4^{s}-29°-40′
Long. of lord of Drek. of Sat. i.e., Venus — 6^{s}-15°-37′
11^{s}-15°-17′

This gives Meena and its trines or Kanya and its trines or Vrischika (Navamsa).

(3) for Jupiter same position as for the Sun.

(4) for Saturn Meena trine or Kanya trine or Tula (Navamsa).

NAVAMSA MULTIPLICATION METHOD.

The Sun

Long. 4^{s}-29°-40′ Number of Navamsas elapsed 44 ;
Number of minutes in unexpired Navamsa 180′.

4^{s}-29°-40′
× 44
3^{s}-15°-20′
4^{s}-14°-42′

$$4^{s}\text{-}29^{\circ}\text{-}40' \times \frac{180}{200} = \frac{8980 \times 180}{200} = 8082'$$

$$= 4^{s}\text{-}14^{\circ}\text{-}42'$$

8^{s}- 0°- 2′which gives Dhanus or Kataka (defect from 12 *rasis*). The arrived results for the Moon and other planets are the

(8) loss of women, progeny and wealth ; (9) long sickness; (10) prosperity ; (11) acquisition of women, cattle and iron ; (12) birth of dispute leading to misfortune.

भावप्रवेशे सूर्यारौ सितेज्यौ भावमध्यगौ ।
भावांत्ये मंदशशिनौ सर्वदा फलदो बुधः ॥ १९६ ॥

Sloka 196 — The Sun and Mars give results (good or bad) in the first portion of a *bhava* ; Venus and Jupiter in the middle portion of a *bhava ;* Saturn and the Moon in the last portion of a *bhava* and Mercury throughout the *bhava.*

बृहज्जातकः—

दिनकररुधिरौ प्रवेशकाले गुरुभृगुजौ भवनस्य मध्ययातौ ।
रविसुतशशिनौ विनिर्गमस्थौ शशितनयः फलदस्तु सर्वकालम् ॥

सारावलीः—

रविरुधिरौ भवनं प्रविशन्तौ गुरुभृगुजौ गृहमध्यसमेतौ ।
शनिशशिनौ खलु निर्गमकाले शशितनयः फलदस्तु सदैव ॥

होरामकरन्दः—

तिग्मांशुधात्रीतनयौ गृहस्य प्रवेशकाले फलदौ भवेताम् ।
मध्यस्थितौ जीवसितौ शनीन्दू विरामगौ ज्ञः सकलेऽपि काले ॥

फलदीपिकाः—

क्षितितनयपतङ्गौ राशिपूर्वत्रिभागे सुखपतिगुरुशुक्रौ राशिमध्यत्रिभागे।
तुहिनकिरणमन्दौ राशिपाश्चात्यभागे शशितनयभुजङ्गौ पाकदौ सार्वकालम् ॥

जातकपारिजातः—

आद्यन्तमध्यभवनोपगता नभोगाश्चादित्यभूमितनयौ शनिशीतरश्मी ।
जीवासुरेन्द्रसचिवौ फलदाः क्रमेण तारासुतः सकलकालफलप्रदः स्यात् ॥

कालप्रकाशिकाः—

सूर्यारौ फलदावादौ गुरुशुक्रौ तु मध्यगौ ।
मन्दाही फलदावन्त्ये बुधचन्द्रौ तु सर्वदा ॥

Notes : Kalaprakasika says that Saturn and Rahu give good or bad results in the last part of the *bhava* while Mercury and the Moon give throughout the *bhava.*

सुदशायामनल्पाल्पं फलमेतच्छुभाशुभम् ।
अल्पानल्पं दुर्दशायां तच्च ग्रहबलोचितम् ॥ १९७ ॥

Sloka 197 — When the Dasa is good, the good effects will be on a larger scale, and bad effects will be on a smaller scale. Conversely, when the Dasa is bad the good effects will be reduced while bad effects will be increased according to the strength of the planet.

Notes : If a planet is associated with more than 4 *bindus* in his Ashtakavarga or more than 28 *bindus* in the Samudayashtakavarga and is powerful according to the Shadvargabala or *bhava* position, he gives good effects on a larger scale. The bad effects are on a larger scale if the planet is associated with less *bindus* and is not powerful as above.

CHAPTER XVII

EFFECTS ARISING FROM PLANETARY POSITIONS AT BIRTH

As the verses explaining the method of application of the effects were found to be corrupt and difficult to interpret correctly, their inclusion here has been deferred.

The following is an attempt to give the gist of the meaning implied by the verses :—

1. Observe the number of *bindus* and *rekhas* in the house occupied at birth by a planet (in his Bhinnashtakavarga).

2. From the planet's longitude find out which octave (i.e., Kakshya) of that *bhava* is occupied by him. Note whether the lord of that Kakshya has donated a *bindu* or *rekha.* If there is a *bindu* the good effects enumerated under that Kakshya for that planet will take place ; when there is a *rekha* the bad effects mentioned under that Kakshya will take place.

3. (a) When the planet is associated with 8 *bindus* (in that *bhava*) the effects mentioned will take place to the fullest extent ; with 7 *bindus,* to the extent of 7/8 ; with 6 *bindus,* 3/4 etc., etc. Even with one *bindu* only, in that *bhava,* the native will experience 1/8 of the benefic results, if this *bindu* happens to be in the Kakshya occupied by the planet.

(b) Conversely, if a planet is associated with a *rekha* in the Kakshya occupied by him, the native will experience the bad results mentioned under that Kakshya for the planet (considered) to the extent of 1/8, 1/4, etc., etc., according to the number of *rekhas* in that *bhava,* i.e., 1, 2, etc., etc.

सूर्याष्टकवर्गफलम् ।

रेखाश्रितस्तीक्ष्णकरः प्रगल्भं करोति मर्त्यं गजवाजियुक्तम् * ।
मित्रांगसाधुजनसंप्रयुक्तं स्थानेऽद्यके रोगविवर्जितं च ॥ १ ॥
द्वितीयसंस्थः प्रचुरप्रतापं प्रभूतवित्तं जितशत्रुपक्षम् * ।
विद्यानुरक्तं नृपतेरभीष्टं प्रशांतचित्तं कुरुते सदैव ॥ २ ॥

तृतीयगः सत्यपरं प्रशांतं व्ययेऽनपायं सुजनैः सुपूज्यम् * ।
हिरण्यपुत्रार्थविवेकयुक्तं नरं प्रसूते सततं सुशीलम् ॥ ३ ॥
चतुर्थगः सर्वजनस्य पूज्यं करोति मर्त्यं सुदृढं सुशीलम् * ।
नरेंद्रपूज्यं सुभगं प्रशस्तं धर्मान्वितं दानपरं प्रसूते ॥ ४ ॥
करोति मर्त्यं खलु पंचमस्थो नरं रविर्गोमहिषोष्ट्रयुक्तम् * ।
कुलप्रधानं नृपतेरभीष्टं सुसंयतं ब्राह्मणदेवभक्तम् ॥ ५ ॥
हतारिपक्षं प्रकरोति षष्ठे स्थितो विवस्वान् विविधं नृलोके * ।
स्त्रीणाममीष्टं गुरुदेवभक्तं प्रभूतवित्तं प्रचुरान्नपानम् ॥ ६ ॥
स्त्रीलाभयुक्तं खलु सप्तमस्थो नरं विधत्ते खलु तीक्ष्णरश्मिः * ।
उदारचित्तं प्रभुतासमेतं विज्ञानशीलं समरप्रचण्डम् ॥ ७ ॥
स्थानेऽष्टमे पुत्रधनैः समेतं सुरक्तपित्ताधिकमप्रमेयम् * ।
विख्यातकीर्तिं सततं सुदांतं हतारिपक्षं प्रकरोति भानुः ॥ ८ ॥

Slokas 1-8 -- The general effects arising from the Sun's position at birth in the different Kakshyas (in any *Bhava*) when associated with a benefic point (*bindu*) are as follows :—

1st Kakshya : Courage ; ownership of elephants and horses ; association with friends and religious people and freedom from diseases.

2nd Kakshya : Great valour ; abundance of wealth ; victory over enemies ; avidity for learning ; royal favours and a tranquil mind.

3rd Kakshya : Truthfulness ; serenity ; no worry over expenditure ; respect from virtuous people ; endowment of gold, progeny and riches ; discrimination and good character.

4th Kakshya : Honour from all people ; robust health ; good character ; honour from ruler ; good luck ; fame ; a pious and philanthropic nature.

5th Kakshya : Ownership of cows, buffaloes and camels ; chief person in the family ; favours from rulers ; self-control and devotion to Brahmins and God.

6th Kakshya : Destruction of enemies ; a desirable person to women ; devotion to preceptors and God ; abundance of wealth and plenty of food and beverages.

7th Kakshya : Acquisition of women ; noble-mindedness ; endowment with authority ; interest in sciences and a great warrior.

8th Kakshya : Acquisition of progeny and wealth ; excess of good blood and biliousness ; undying fame ; self-control and destruction of enemies.

Notes : In the Standard Horoscope the Sun (4^{s}-29°-40′) occupies the 5th Kakshya in the 4th *bhava*, and is associated with a *bindu*, i.e., Venus the lord of that Kakshya has donated a *bindu* to the Sun (Ref. Sarvachanchachakra chart, page 64). The native will experience the good results mentioned in verse No. 5. As the Sun is associated with 5 *bindus* in that *bhava*, the proportion of the results will be 5/8 of the whole possible.

विन्दुस्थितोऽर्कः प्रकरोति पापं स्थानेऽद्यके दुर्जनमुग्ररोगम् * ।
कृशं कृतघ्नं परदाररक्तं विवेकहीनं प्रियसाहसं च ॥ ९ ॥

मूर्खं निकृष्टं तु तथा द्वितीये कुमित्ररोगं धनधान्यहीनम् * ।
शिरोर्तिदा[निदा]घज्वरपित्तमुख्यैः प्रपीडितं वक्त्रभवैश्चरोगैः ॥१०॥

नयेनहीनं पुरुषं तृतीये सुतार्थधान्यैः परिवर्जितं च * ।
सदाभिभूतं बहुशत्रुपक्षं क्रियाविहीनं तु फलं प्रसूते ॥ ११ ॥

निंद्यं कृतघ्नं पर[द्रव्य]रक्तं करोति मर्त्यं नियतं चतुर्थे * ।
इष्टैर्वियुक्तं परदाररक्तं पराजितं सर्वजनैः सदैव ॥ १२ ॥

करोति भानुः खलु पंचमस्थितो रुवैरदारिद्र्यभयेन पीडितम् * ।
दौर्भाग्यवंतं परदारभाषणं नरं भयात्क्लीबमलं सुनिष्ठुरम् ॥ १३ ॥

षष्ठे स्थितः शत्रुगणैः पराजितं नरं प्रसूतेऽधमकर्मसेवकम् * ।
मायासमेतं मलिनं मलिम्लुचं च्युतं स्वधर्माद्धृतसत्त्वमातुरम् ॥१४॥

श्रियाविहीनं विकृतं गतत्रपं परान्नवस्त्रार्थसमीहकं सदा * ।
करोति भानुः खलु सप्तमस्थितः प्रपंचशीलं कवलं सुनिष्ठुरम् ॥१५॥

स्थानेऽष्टमे तीक्ष्णमयूखमाली नरं विधत्ते बहुपापचेष्टम् * ।
इष्टैर्वियुक्तं परदाररक्तं पापात्मकं दुःखयुतं करोति ॥ १६ ॥

Slokas 9-16 — The general effects arising from the Sun's position at birth in the different Kakshyas (in any *Bhava*) when associated with a malefic point (*rekha*) are as follows :—

1st Kakshya : Sinful nature ; wickedness ; acute illness ; emaciation ; ingratitude ; desire for another's wife ; indiscretion and rashness.

2nd Kakshya : Stupidity ; vulgarity ; bad associates ; sickness ; lack of wealth and food ; headache and fever due to sunstroke, biliousness, etc., and illness due to diseases of the mouth (e.g., Pyorrhea).

3rd Kakshya : Imprudence ; lack of progeny, wealth and grains ; domination by many enemies and slothfulness.

4th Kakshya : Censure ; ungratefulness ; coveteousness for other's wealth ; desertion by friends ; desire for another's wife and defeat from all people.

5th Kakshya : Afflictions through sickness ; rancour ; poverty and fear ; misfortune ; tete-a-tete with others' wives ; cowardice due to fear and hard-heartedness.

6th Kakshya : Defeat from enemies ; inclination to do base acts ; deceitfulness ; uncleanness ; robbery ; transgression from one's religion (moral code); lack of character and feebleness (over-anxiety).

7th Kakshya : Poverty ; deformity ; shamelessness ; desire for other people's food, apparels and wealth ; materialism ; mockery and hard-heartedness.

8th Kakshya : Inclination to commit many evil deeds; desertion by friends ; desire for another's wife ; wickedness and miserable condition.

चंद्राष्टकवर्गफलम् ।

रेखास्थिताद्ये हिमरश्मिमाली स्थाने विधत्ते सुभगं मनुष्यम् * ।
प्रियं नृपाणां गुरु[देवभ]क्तं तीर्थाश्रयं सर्वजनोपसेव्यम् ॥ १७ ॥

हस्त्यश्वयानैः सहितं द्वितीये वैडूर्यमुक्तामणिभिस्तथैव * ।
नरं सुसौख्यैः सहितं प्रगल्भं प्रशान्तचित्तं प्रणयान्वितं च ॥ १८ ॥
चंद्रस्तृतीये कुरुते सनाथं नरं विनीतं बहुधर्मभाजम् * ।
श्रियायुतं सर्वगुणोपपन्नं धत्ते सदा बंधुजनस्य पूज्यम् ॥ १९ ॥
स्थाने चतुर्थे प्रकरोति मानं नरं प्रसिद्धं विविधार्थयुक्तम् * ।
तडागकूपाश्रयरक्तवित्तं महामनुष्यं सुतसौख्ययुक्तम् ॥ २० ॥
विद्याविनीतं सुविवेकयुक्तं नरं प्रसूते बहुभोगभाजम् * ।
क्षपाधिनाथः खलु पंचमस्थः प्रियातिथिं सर्वसहं सुविज्ञम् ॥ २१ ॥
षष्ठे सुरूपं सुभगं मनोज्ञं करोति चंद्रः सुतदारयुक्तम् * ।
धनाश्रयं शास्त्ररतं विनीतं नरेन्द्रपूज्यं बहुमानभाजम् ॥ २२ ॥
करोति चंद्रः खलु सप्तमस्थः प्रभासमेतं सचिवं सुशीलम् * ।
व्रतोपवासादिरतं विधिज्ञं मनोज्ञहारीदयितं सदैव ॥ २३ ॥
स्थानेऽष्टमे सौख्यहिरण्ययुक्तं विद्यान्वितं सत्यपरं प्रगल्भम् * ।
करोति चंद्रो यतिनं मनुष्यं प्रियातिथिं ब्राह्मणवल्लभं च ॥ २४ ॥

Slokas 17-24 — The general effects arising from the Moon's position at birth in the different Kakshyas (in any *Bhava*) when associated with a benefic point (*bindu*) are as follows :—

1st Kakshya : Good fortune ; king's favourite ; devotion to preceptors and God ; visit to sacred places and fit to be worshipped (served) by all people.

2nd Kakshya : Possession of elephants, horses and vehicles ; also precious stones such as *lapis-lazuli*, pearls, etc. ; variety of pleasures ; courage ; serenity and affection.

3rd Kakshya : Has a guardian ; modesty ; participation in many religious ceremonies ; prosperity ; virtue and respect from kinsmen.

4th Kakshya : Honour ; great renown ; possession of various kinds of wealth ; desire to construct tanks, wells and resting places ; great man and happiness through children.

5th Kakshya : Learning ; modesty ; discriminative sense ; enjoyment of variety of pleasures ; favourite of guests ; patience in bearing everything and wisdom.

6th Kakshya : Pleasing appearance ; good fortune ; agreeability ; having wife, children and wealth ; delight in study of Shastras ; modesty ; honour from King and worthiness of respect.

7th Kakshya : Lustre ; ministership ; good character ; observance of vows and fasts ; ritualism ; has a wife who is always agreeable and charming.

8th Kakshya : Happiness and wealth ; Learning ; truthfulness ; courage ; an ascetic temperament and a favourite of guests and Brahmins.

स्थानेऽद्यके बिन्दुगतः शशांकः सरोगदेहं कुरुते मनुष्यम् * ।
पापानुरक्तं स्वजनैर्विमुक्तं दीनं कृशं सत्यविहीनमेव ॥२५॥
करोति चंद्रो नियतं द्वितीये नरं कृतघ्नं सुकृशं सुदीनम् * ।
प्रभूतशत्रुं प्रभया विहीनं विवर्जितं बंधुजनेन नित्यम् ॥२६॥
संपीडितं भूपतिना सदैव महाव्ययैः संयुतमुग्ररोगम् * ।
कफानिलाभ्यां परिपीडितं च चंद्रस्तृतीये कुरुते मनुष्यम् ॥ २७ ॥
कुसंगतं सत्यविहीनमेव सौख्येन हीनं बहुरोगयुक्तम् *।
सुदुर्भगं पानरतं सदैव चंद्रश्चतुर्थे कुरुते मनुष्यम् ॥२८॥
प्रनष्टशीलं प्रचुरारिपक्षं निशाधिनाथः खलु पंचमेन * ।
करोति दीनं व्यसनैः समेतं विवर्जितं भूपतिमानदानैः ॥ २९ ॥
विदेशसेवाविरतं कृतघ्नं षष्ठेऽरिवर्गैर्विजितं धृतांजम् * ।
भवेन्मनुष्यं नृपपीडितं च कलत्रयानादिभिर्विप्रमुक्तम् ॥३०॥
स्यात्सप्तमे वैरमनल्पमुग्रं चंद्रे रुजं भूपमलिम्लुचोत्थम् * ।
रोगं नराणां जठरे प्रभूतं धनस्य नाशं प्रियविप्रयोगम् ॥३१॥
चंद्रेऽष्टमेऽनिष्टफलं विधत्ते शोकं धनार्तिं विविधं च दुःखम् * ।
शीलच्युतं वासववित्तनाशं महाभयं दैन्यमनर्थमुग्रम् ॥३२॥

Slokas 25-32 — The general effects arising from the Moon's position at birth in the different Kakshyas (in any *Bhava*) when associated with a malefic point (*rekha*) are as follows :—

1st Kakshya : Sickly constitution ; inclination to commit sins ; separation from one's own people ; misery ; leanness and untruthfulness.

2nd Kakshya : Ungratefulness ; acute emaciation and great misery ; creation of numerous enemies ; lustreless and abandonment by kinsmen.

3rd Kakshya : Disfavours from the ruling power ; heavy expenditure ; serious illness ; afflictions through phlegmatic and wind troubles (gout).

4th Kakshya : Bad company ; untruthfulness ; unhappiness ; affliction from many ailments ; great ill-luck and indulgence in drinks.

5th Kakshya : Loose character ; many enemies ; addiction to vices ; lack of honour and presents from ruling power.

6th Kakshya : Service in foreign places ; ungratefulness ; subdual by enemies ; without honour ; trouble from ruling power and lack of wife, vehicles, etc.

7th Kakshya : Much enmity ; severe sickness ; torment from ruling power or a robber ; diseases in the stomach on a large scale ; loss of wealth and separation from the loved ones.

8th Kakshya : Unfavourable results, such as sorrow, loss of money, etc., and various afflictions ; deviation from virtuous habits ; loss of property and wealth ; great fear, misery and grave misfortune.

Notes : In the Standard Horoscope the Moon (6^{s}-13°-34′) occupies the 8th Kakshya in the 5th *bhava* and is associated with a *rekha*, i.e., the lord of that Kakshya, the Lagna, has donated a *rekha* to the Moon. (Ref. chart on page 64). The native will experience the bad results mentioned in verse No. 32. As the Moon is associated with 5 *rekhas* in that *bhava* the magnitude of this will be 5/8 of the whole possible.

कुजाष्टकवर्गफलम् ।

रेखास्थिताद्ये क्षितिवित्तलाभं करोति भौमः पशुवृद्धिमेव * ।
सौख्यं च भोगं विविधं च पूजां महाजनोत्थां सततं सुखानि ॥३३॥

आरोग्यता मित्रकलत्रवृद्धिं मनोविकाशं प्रियतां च लोके *।
समुन्नतिं शत्रुविनाशमेव करोति भौमो नियतं द्वितीये ॥ ३४ ॥
खरोष्ट्रयानानि पृथग्विधानि नृणां विधत्ते क्षितिजस्तृतीये *।
विभूतिमभ्युन्नतिमिष्टलाभं भूपप्रसादं विविधं च नित्यम् ॥ ३५ ॥
भौमश्चतुर्थे कुरुते प्रतापं सौभाग्यसौख्याभ्युदयं नितान्तम् *।
प्रियातिथित्वं सुरविप्रभक्तिं नरेन्द्रमानं विविधं च लाभम् ॥ ३६ ॥
सुतीर्थलाभं खलु पंचमस्थः क्षोणीसुतो यच्छति मानवानाम् *।
हिरण्यलाभं बहुमानसौख्यं व्याधेर्विनाशं खलु उन्नतिं च ॥ ३७ ॥
षष्ठेऽरिनाशं कुरुते महीजः समागमं बंधुजनेन नित्यम् *।
वस्त्राणि शय्यासनभोजनानि धर्मार्थसिद्धिं सततं नराणाम् ॥ ३८ ॥
क्षोणीसुतो यच्छति सप्तमस्थो विज्ञानविद्यागममिष्टलाभम् *।
शय्यासनाच्छादनभोजनानि रतोपलब्धिं जगतीं सलाभम् ॥ ३९ ॥
भौमोऽष्टमे भूतिमथोन्नतिं च नृणां विधत्ते महिमामनंताम् *।
वाणिज्यलाभं कृषिकर्मसिद्धिं प्रियाऽऽप्तिमत्युन्नतिमेव पुंसाम् ॥ ४० ॥

Slokas 33-40 — The general effects arising from Mars' position at birth in the different Kakshyas (in any *Bhava*) when associated with a benefic point (*bindu*) are as follows :—

1st Kakshya : Gain of land and wealth, increase of live-stock ; various kinds of comforts and enjoyments ; respect from virtuous people and happiness.

2nd Kakshya : Good health, prosperity of friends and wife ; elevation of mind ; popularity in public ; eminence and destruction of enemies.

3rd Kakshya : Possession of asses, camels and various kinds of vehicles ; fame ; eminence and gain of favours from the ruling powers.

4th Kakshya : Valour, increase of good luck, happiness and prosperity, pleasure in receiving guests ; devotion to God and Brahmins ; recipient of honour from king and various gains.

5th Kakshya : Visit to holy places ; gain of gold, comfort ; great respect and happiness ; cessation of afflictions and attainment of eminence.

6th Kakshya : Destruction of enemies ; contact with relations ; apparels, bed-requisites and sumptuous food ; achievement of piety and wealth.

7th Kakshya : Proficiency in Learning and Shastras, gains of all sorts ; bed-requisites, apparels and good food ; sexual happiness and other advantages.

8th Kakshya : Prosperity and eminence ; everlasting glory ; gain through merchandise ; success in agriculture ; attainment of desired objects and great prosperity.

बिन्दुस्थितो भूतनयो यदाद्ये स्थाने दशां यच्छति मानवानाम् *
तदाऽर्थहानिं गतपृष्ठरोगान्मतेर्विनाशं कुजनेन सौख्यम् ॥ ४१ ॥
शिरोर्तिदा[निदा]घज्वरतापमुग्रं प्रमोषणं चौरकृतं सदैव * ।
प्रियावियोगं मतिमित्रनाशं भौमो द्वितीये कुरुते नराणाम् ॥ ४२ ॥
भौमस्तृतीये विषयार्थलौल्यं धत्ते नराणां च तथापवादम् * ।
कुबुद्धिभिः संगममुग्रवैरं पराजयं प्राणभृतां सदैव ॥ ४३ ॥
विवादवैराणि पृथग्विधानि भौमश्चतुर्थे कुरुते नराणाम् * ।
~~द्यूतं च वेश्याव्यसनं महान्तं~~ पराजयं साध्वसमेव हानिम् ॥ ४४ ॥
असौख्यमोजक्षयवित्तनाशं पुत्रार्थहानिं सुतरां वियोगम् * ।
~~करोति भौमः खलु पंचमस्थः~~ प्रतापहानिं सततं नराणाम् ॥ ४५ ॥
चतुष्पदव्यालसरीसृपोत्थं भयं विधत्ते क्षितिजो नराणाम् * ।
सदा विघातं खलु षष्ठसंस्थो नरेन्द्रपीडां खलसंगमं च ॥ ४६ ॥
व्ययं वियोगं भयमिष्टवैरं भौमो विधत्ते खलु सप्तमस्थः * ।
जिह्वाक्षिरोगोद्भवमेव दुःखं सदा नराणां विषयप्रलौल्यम् ॥ ४७ ॥
पराभवं मृत्युसमाश्चरोगाः कलत्रहानिं परवंचनानि * ।
भौमोऽष्टमस्थः कुरुते नराणां शस्त्राभिघातं परतः सुतो वा ॥ ४८ ॥

Slokas 41-48 — The general effects arising from Mars' position at birth in the different Kakshyas (in any *Bhava*) when associated with a malefic point (*rekha*) are as follows :—

1st Kakshya : Financial loss ; diseases in the back ; loss of intellect and happiness in the company of wicked people.

2nd Kakshya : Severe headache ; fever and sunstroke; loss of wealth by theft ; separation from beloved ; loss of intellect and friends.

3rd Kakshya : Indulgence in sensual enjoyments ; censure ; association with wicked people ; bitter enmity and defeat.

4th Kakshya : Disputes and enmities of various kinds ; addiction to gambling and prostitutes ; defeat ; great fear and loss.

5th Kakshya : Unhappiness, loss of friends and wealth ; loss of children and money ; separation from family for a long period and loss of valour.

6th Kakshya : Dangers from quadrupeds, wild beasts and snakes ; obstacles ; troubles from the ruling powers and association with wicked persons.

7th Kakshya : Expenditure ; separation ; fear ; enmity with friends ; distress arising from diseases of tongue and eyes ; excessive indulgence in sensual enjoyments.

8th Kakshya : Defeat ; diseases akin to death ; loss of wife ; deception by others ; wounds from weapons or birth of an illegitimate child.

Notes : In the Standard Horoscope Mars (4^{s}-7°-1′) occupies the 6th Kakshya in the 3rd *bhava* and is associated with a *rekha* i.e., the lord of that Kakshya, Mercury, has donated a *rekha* to Mars (Ref. chart on page 64). The native will experience the bad results mentioned in verse No. 46. As Mars is associated with 2 *rekhas* in that *bhava* the limit of this will be 1/4 of the whole possible.

बुधाष्टकवर्गफलम् ।

रेखास्थितः सोमसुतो यदादौ स्थाने तदा शीलधनं प्रसूते * ।
विद्याविवेकादिभिः संप्रयुक्तं प्रभूतमित्रं विगतारिपक्षम् ॥ ४९ ॥

स्थानस्थितं देवगुरुप्रसक्तं विज्ञानशीलं बहु[यान]पानम् * ।
स्थाने द्वितीये शशिजो विधत्ते नरं सुरूपं सुभगं सुकांतम् ॥ ५० ॥
तृतीयगः सोमसुतः करोति प्रसन्नवाक्यं नृपलोकपूज्यम् * ।
नरं विधिज्ञं सुभगं मनोज्ञं हतारिपक्षं बहुधर्मभाजम् ॥ ५१ ॥
बुधश्चतुर्थे कुरुते सुरूपं प्रियातिथिं बंधुजनस्य मान्यम् * ।
मेधाविनं शास्त्ररतिं विधिज्ञं व्रतोपवासादिरतं सदैव ॥ ५२ ॥
करोति सौम्यः खलु पंचमस्थो नरं नितांतं नृपतेरभीष्टम् * ।
आरामवप्रादिविहारभाजं वित्तान्वितं भक्तिपरं द्विजानाम् ॥ ५३ ॥
षष्ठेऽरिनाशं प्रकरोति सौम्यो नृणां पुरग्रामकृतं च लाभम् * ।
देशाधिपत्यं प्रचुरान्नपानं यशः प्रतापं विजयं सदैव ॥ ५४ ॥
कलत्रलाभं रतिभोगसौख्यं कलत्रसंस्थः प्रकरोति सौम्यः * ।
तीर्थाश्रयं सौख्यसमृद्धियुक्तं प्रसन्नमूर्तिं सततं सुशीलम् ॥ ५५ ॥
चतुष्पदाच्छादनवित्तयुक्तं नरं प्रसूते शशिजोऽष्टमस्थः * ।
कलत्रपुत्रोद्भवसौख्ययुक्तं सर्वत्रपूज्यं महिमासमेतम् ॥ ५६ ॥

Slokas 49-56 — The general effects arising from Mercury's position at birth in the different Kakshyas (in any *Bhava*) when associated with a benefic point (*bindu*) are as follows :—

1st Kakshya : Good character, Learning, discrimination, etc. ; many friends and freedom from enemies.

2nd Kakshya : Steadiness ; devotion to God and preceptors ; disposition towards Sciences ; many vehicles and beverages ; handsome form ; good luck and lustre.

3rd Kakshya : Pleasant speech ; respect from king and the enemies ; ritualism ; good luck, agreeability ; conquest over enemies and performance of many religious rites.

4th Kakshya : Graceful appearance ; favourite of guests ; respect from one's relations ; good intellect ; delight in the study of Scriptures ; ritualism ; constant observance of religious vows and fasts.

5th Kakshya : Favourite of a king ; interest in the construction of rest-houses, ramparts and pleasure gardens; wealth and great devotion to Brahmins.

6th Kakshya : Destruction of enemies ; gains through people of towns and villages ; great administratorship ; abundance of food and beverages ; fame ; valour and victory.

7th Kakshya : Acquisition of wife ; conjugal happiness ; residence at sacred places ; full of happiness and prosperity ; pleasing appearance and a good character always.

8th Kakshya : Possession of quadrupeds, apparels and wealth ; happiness through wife and children, honour everywhere and great dignity.

Notes : In the Standard Horoscope Mercury (5^{s}-5°-36′) occupies the 6th Kakshya in the 4th *bhava* and is associated with a *bindu*, i.e., he, the lord of that Kakshya, has donated a *bindu* to himself (Ref. chart on page 64). The native will experience the good results mentioned in verse No. 54. As Mercury is associated with 5 *bindus* in that *bhava*, the good effects will take place to the extent of 5/8 of the whole possible.

बिन्दुस्थितः सोमसुतोऽतिपापं करोति मर्त्यं प्रथमे खलं च *।
मायान्वितं बांधवविप्रमुक्तं सदा कुशीलं विनयेन हीनम् ॥ ५७ ॥

प्रभूतदुःखं सुजनैर्विहीनं पराभिभूतं कठिनं कृतघ्नम् * ।
द्वितीयसंस्थो हिमरश्मिपुत्रो नरं प्रसूते बहुपापयुक्तम् ॥ ५८ ॥

तृतीयगः पुत्रकलत्रनाशं करोति सौम्यः सततं कुचैलम् *।
तेजोविहीनं मलदग्धदेहं संपीडितं भूपतिना सदैव ॥ ५९ ॥

चतुर्थगः शीतकरस्यपुत्रः प्रभूतदुःखं कुरुते मनुष्यम् * ।
शीलेन हीनं विनयेन हीनं सत्वात्मिकैश्चैव विवर्जितं च ॥ ६० ॥

नष्टात्मजं नष्टधनं कुचैलं रोगाभिभूतं परतर्ककं च * ।
परौर्जितं देवगुरुप्रमुक्तं करोति सौम्यः खलु पंचमस्थः ॥ ६१ ॥

षष्ठस्थितः शीतकरस्य पुत्रो नरं प्रसूते धनवर्जितं च * ।
पराजितं शत्रुजनेन नित्यं विद्याविहीनं विनयेन मुक्तम् ॥ ६२ ॥

सौम्यो नरं सप्तमगो विधत्ते भोगेन हीनं पर[दार]रक्तम् * ।
जनापवादेन युतं सुदीनं कुबुद्धिभाजं सभयं सदैव ।। ६३ ।।
द्यूतप्रसक्तं गणिकासु रक्तं रजोऽधिकं सत्यधनेन हीनम् * ।
सौम्योऽष्टमस्थः सभयं विहीनं करोति मर्त्यं सततं नृशंसम् ।। ६४ ।।

Slokas 57-64 — The general effects arising from Mercury's position at birth in the different Kakshyas (in any *Bhava*) when associated with a malefic point (*rekha*) are as follows :—

1st Kakshya : Inclination to be sinful, wicked and deceitful ; neglect from relations ; bad character and want of modesty.

2nd Kakshya : Great affliction, desertion by virtuous people, humiliation ; cruelty, ungratefulness and many sinful deeds.

3rd Kakshya : Loss of children and wife ; slovenliness ; lack of lustre ; dirty body and troubles from the king.

4th Kakshya : Great afflictions ; without character and modesty, and desertion by men of good character.

5th Kakshya : Loss of progeny and wealth ; slovenliness ; sufferings from diseases ; interference in other people's affairs ; defeat from others ; abandonment by God (good luck) and preceptors.

6th Kakshya : Lack of wealth ; defeat from enemies, lack of Learning and want of modesty.

7th Kakshya : Absence of enjoyments ; fondness for another's wife ; reproach from people ; pitiable condition, perverted intelligence and apprehensiveness.

8th Kakshya : Addiction to gambling and harlots ; irate temperament ; want of truthfulness and wealth ; fear ; lack of everything and full of malice.

जीवाष्टकवर्गफलम् ।

रेखागतो देवगुरुः प्रसूते नरं विदग्धं विनयोपयुक्तम् * ।
आद्ये महाबुद्धिधनान्वितं च धर्मध्वजं ब्राह्मणवल्लभं च ।। ६५ ।।

द्वितीयगः सौख्ययुतः प्रसूते नरं सुरेज्यः सुभगं मनोज्ञम् * ।
हस्त्यश्वयानादि धियासमेतं नरेन्द्रपूज्यं प्रथितं नृलोके ॥ ६६ ॥
तृतीयसंस्थः कुरुते प्रधानं सुरेज्यमंत्री बहुपुत्रपौत्रम् * ।
दयान्वितं जंतुहितेषु युक्तं कुलप्रधानं सततं सुशीलम् ॥ ६७ ॥
हिरण्यवित्तार्थसुबुद्धियुक्तं करोति मर्त्यं त्रिदशेन्द्रमंत्री * ।
चतुर्थसंस्थश्चतुरं धनाढ्यं विवेकिनं बांधवसंमतं च ॥ ६८ ॥
करोति जीवः खलु पंचमस्थो नरं नितांतं नृपतेरभीष्टम् *।
पुत्रान्वितं प्रीतिकरं नराणां सदा सुशीलं बहुधर्मयुक्तम् ॥ ६९ ॥
हतारिपक्षं नियतं प्रसूते नरं सुरेज्यः खलु षष्ठसंस्थः * ।
हृष्टं सुपुष्टं प्रणतं गुरूणां प्रशांतवैरं प्रथितं प्रियं च ॥ ७० ॥
अभीष्टनारीरतसंप्रहृष्टं करोति मर्त्यं सततं सुरेज्यः * ।
श्रियान्वितं देवगुरुप्रसक्तं सुभाषितज्ञं सुजनैः समेतम् ॥ ७१ ॥
जीवोऽष्टमस्थः कुरुते विदग्धं प्रियातिथिं सर्वकलासु दक्षम् * ।
नरं नृपेज्यं बहुशास्त्रलुब्धं पराक्रमप्राणसमन्वितं च ॥ ७२ ॥

Slokas 65-72 — The general effects arising from Jupiter's position at birth in the different Kakshyas (in any *Bhava*) when associated with a benefic point (*bindu*) are as follows :—

1st Kakshya : Culture and Learning ; modesty ; great intelligence and wealth ; a paragon of virtue and a favourite of Brahmins.

2nd Kakshya : Happiness ; good fortune, agreeability ; possession of elephants, horses, vehicles, etc., intelligence ; honour from king and great renown.

3rd Kakshya : Ministership ; many children and grandchildren ; compassion ; interest in the welfare of all beings ; pre-eminence in the family and good character.

4th Kakshya : Endowment of gold, wealth and good intellect ; cleverness ; discrimination and respect from kinsmen.

5th Kakshya : King's favourite ; endowment of children ; affection towards people ; good character and interest in many religious rites.

6th Kakshya : Victory over enemies ; merriment ; well-nourished body ; full of respect to preceptors ; forgiving nature ; great renown and a favourite of all.

7th Kakshya : Delight in conjugal happiness with loving wife ; possession of wealth ; devotion to God and preceptors ; knowledge of good and agreeable talk and association with virtuous people.

8th Kakshya : Culture and Learning ; favourite of guests ; competancy in all Arts ; honour from king ; great avidity in learning many Shastras ; great valour and vigour.

बिन्दुस्थितो देवगुरुः प्रसूते नरं नृशंसं बहुदुःखयुक्तम् * ।
लुब्धं कृतघ्नं मलिनस्वभावं विहीनसत्त्वं बहुसाहसं च ॥ ७३ ॥
द्वितीयगो भूमिपतस्करोत्थं भयं सुरेज्यः कुरुते नराणाम् * ।
नृशंसतां रोगमनिष्टसंस्थः प्रभूतदुःखं दयितोद्वधं च ॥ ७४ ॥
तृतीयसंस्थे त्रिदशेशपूज्ये विहीनवित्तः सरुजो मनुष्यः * ।
भवेत्कुमित्रः परदाररक्तो दौर्भाग्ययुक्तोऽलसः कृतघ्नः ॥ ७५ ॥
चतुर्थगो देवगुरुः प्रसूते विहीनवित्तं बहुशत्रुगम्यम् * ।
विचर्चिकाद्यैः परिपीडितं च नरं सुमायं कुटिलं धनं च ॥ ७६ ॥
पामाज्वरार्त्तं परदाररक्तं नरं प्रसूते सुरराजपूज्यः * ।
प्रभूतशोकं सततं सुपापं चौरं महाकष्टसमन्वितं च ॥ ७७ ॥
षष्ठे सुरेज्यो कुरुतेऽक्षिरोगैः संपीडितं म्लेच्छसमानरूपम् * ।
प्रपंचशीलं सुतदारहीनं धर्मक्रियाहीनमनंतशोकम् ॥ ७८ ॥
करोति जीवः खलु सप्तमस्थो नरं कफादिप्रचुरं सदैव * ।
हिक्काज्वरार्त्तिं पृथुमानहीनं दीनं जनैर्निंदितमल्पसौख्यम् ॥ ७९ ॥
स्थानेऽष्टमे जी(दे)वगुरुः प्रसूते सदातिगर्वं कुटिलं मनुष्यम् * ।
द्वेष्यं नृपाणां स्वकुलस्य मध्ये गतप्रतापं विकृतं सदैव ॥ ८० ॥

Slokas 73-80 — The general effects arising from Jupiter's position at birth in the different Kakshyas (in any *Bhava*) when associated with a malefic point (*rekha*) are as follows :—

1st Kakshya : Wickedness ; affliction by sorrow ; greediness ; ungratefulness ; baseness ; lack of strength (beingness) and rashness.

2nd Kakshya : Apprehension from king and robber; wickedness ; afflictions from disease ; ill-favoured position ; full of miseries and cause of the death of wife.

3rd Kakshya : Poverty ; wounds ; a bad friend ; desire for another's wife ; ill-luck ; laziness and ungratefulness.

4th Kakshya : Poverty ; many enemies ; sufferings from itches, etc. ; deceitfulness and crookedness in money matters.

5th Kakshya : Afflictions of fever and scabies ; desire for another's wife ; great sorrows ; sinful disposition ; thieving habits and afflictions from great calamities.

6th Kakshya : Eye diseases and other afflictions ; a barbarian in appearance ; tendency to cheat ; lack of wife and children ; non-performance of religious rites and endless sorrows.

7th Kakshya : Excess of phlegm, etc., hiccough, fever and other sufferings ; without honour ; pitiable condition ; reproach from people and very little happiness.

8th Kakshya : Extreme arrogance ; crookedness ; displeasure from kings ; loss of position (dignity) in one's family and a disfigured appearance.

Notes : In the Standard Horoscope Jupiter (5^{s}-15°-35′) occupies the 1st Kakshya in the 5th *bhava* and is associated with a *rekha,* i.e., Saturn, the lord of that Kakshya, has donated a *rekha* to Jupiter. (Ref. chart on page 64). The native will experience the bad results mentioned in verse No. 73. As Jupiter is associated with 4 *rekhas* in that *bhava* the proportion of this will be 1/2 of the whole possible.

शुक्राष्टकवर्गफलम् ।

रेखाश्रितो दैत्यगुरुः प्रसूते नरं मनोज्ञं सुभगं सुशीलम् * ।
जितेंद्रियं दानपरं मनोज्ञं धर्मानुरक्तं प्रचुरान्नपानम् ॥ ८१ ॥
द्वितीयगः काव्यसुतः [सदैव नरं] प्रसूते धनिकं च धन्यम् * ।
स्वधर्मशीलं विनयेन युक्तं प्रभासमेतं जनवल्लभं च ॥ ८२ ॥

तृतीयसंस्थो बहुभूषणाढ्यं नरं प्रसूते सततं प्रगल्भम् * ।
मेधाविनं धर्मपरं विनीतं देवद्विजानामनुवल्लभं च ॥ ८३ ॥
शुक्रश्चतुर्थे कुरुते धनाढ्यं सद्भोजनाच्छादनपानयुक्तम् * ।
वैडूर्यमुक्ताफलरत्नलाभैः संतुष्टचित्तं सततं मनुष्यम् ॥ ८४ ॥
सुतीर्थयानादिकपुत्रलाभैः युक्तं नरं दैत्यगुरुर्विधत्ते * ।
चतुष्पदाढ्यं खलु पंचमस्थः प्रियं नृलोके परमं प्रधानम् ॥ ८५ ॥
शुक्रस्तु षष्ठे कुरुते मनुष्यं विद्यासुनिष्ठं बहुमंत्रभाजम् * ।
स्त्रीवित्तलाभैः सहितं सुरूपं विचक्षणं सर्वकलासु दक्षम् ॥ ८६ ॥
शुक्रो विधत्ते खलु सप्तमस्थो नरं नितांतं सुरतप्रगल्भम् * ।
सकुंकुमाच्छादनभोगभाजं नरेन्द्रपूजासहितं सदैव ॥ ८७ ॥
स्थानेऽष्टमे दैत्यगुरुः प्रसूते नरं नितांतं सुनयेन युक्तम् * ।
प्रभासमेतं बहुकीर्त्तिभाजं सुकर्मिणं धर्मसमन्वितं च ॥ ८८ ॥

Slokas 81-88—The general effects arising from Venus' position at birth in the different Kakshyas (in any *Bhava*) when associated with a benefic point (*bindu*) are as follows :—

1st Kakshya : Agreeable nature ; good luck ; good character ; self-control ; charitable disposition ; pleasing behaviour ; devotion to religion (Dharma) and plenty of food and beverages.

2nd Kakshya : Great wealth ; virtue ; devotion to own religion (Dharma) ; modesty ; lustre and a favourite of people.

3rd Kakshya : Many ornaments ; boldness ; great intellect ; devotion to religion ; modesty and a favourite of God and Brahmins.

4th Kakshya : Immense wealth ; endowment of good food, apparels and beverages ; possession of gems like *lapis-lazuli,* pearls, etc., and contentment.

5th Kakshya : Visits to sacred places ; acquisition of vehicles and progeny ; ownership of quadrupeds ; king's favourite and chief ministership.

6th Kakshya : Adherence to Learning ; knowledge of many sacred Mantras ; gains from or through females ; good appearance ; cleverness and proficiency in all Arts.

7th Kakshya : Great skill in enjoying carnal pleasures ; enjoyment of saffron and apparels and honour from king.

8th Kakshya : Expert in diplomacy ; lustre ; great renown ; good acts (deeds) and interest in performing religious rites.

Notes : In the Standard Horoscope Venus (6^{s}-15°-37′) occupies the 8th Kakshya in the 5th *bhava* and is associated with a *bindu*, i.e., the Lagna, the lord of that Kakshya, has donated a *bindu* to Venus (Ref. chart on page 64). The native will experience the good results mentioned in verse No. 88. As Venus is associated with 5 *bindus* in that *bhava* the effects will be realised to the extent of 5/8 of the whole possible.

बिन्दुस्थितो दैत्यगुरुः प्रसूते नरं सुपापं बहुरोगयुक्तम् *।
नृपाभिभूतं सुतवित्तहीनं विवर्जितं बान्धवसज्जनैश्च ॥ ८९ ॥
शुक्रो द्वितीये सरुजं विधत्ते प्रतापहीनं बहुपापयुक्तम् *।
सदा विरक्तं स्वकुटुम्बवर्गे शोकाभिभूतं रतिलालसं च ॥ ९० ॥
तृतीयसंस्थः कुरुते नृशंसं शुक्रः सदादारकचर्चितं च *।
पराभिभूतं सततं कुचैलं ज्वरार्दितं मानधनेन हीनम् ॥ ९१ ॥
चतुर्थगः शोकयुतं प्रसूते नरं महाव्याधियुतं दरिद्रम् *।
चतुष्पदाच्छादनवर्जितं च प्रेष्यं खलं पार्थिवमानहीनम् ॥ ९२ ॥
करोति शुक्रः खलु पंचमस्थो सदा दरिद्रं विकृतं मनुष्यम् *।
सुतार्थहीनं व्यसनैः समेतं कुमित्रसंगेनयुतं नितांतम् ॥ ९३ ॥
षष्ठे सितः सर्वजनाभिभूतं नरं प्रसूते प्रणयेन हीनम् *।
विवर्जितं सत्यसुखेन नित्यं विदेशरक्तं परतर्ककं च ॥ ९४ ॥
करोति शुक्रः खलु सप्तमस्थो वातादिदोषैः सहितं मनुष्यम् *।
नृशंसचेष्टं व्यसनाभिभूतं सदा कृतघ्नं मतिवर्जितं च ॥ ९५ ॥
शुक्रोऽष्टमस्थः कुरुते विशीलं नरं महाव्याधियुतं कृतघ्नम् *।
नित्यं विहीनं बहुपापरक्तं चिंतान्वितं वैरयुतं सदैव ॥ ९६ ॥

Slokas 89-96 — The general effects arising from Venus' position at birth in the different Kakshyas (in any *Bhava*) when associated with a malefic point (*rekha*) are as follows :—

1st Kakshya : Sinful nature : afflictions from many diseases ; oppression from the king ; lack of progeny and wealth ; abandonment by relations and virtuous people.

2nd Kakshya : Wounds ; without lustre ; inclination to sinful actions ; estrangement from members of his own family ; extreme grief and a voluptuous character.

3rd Kakshya : Wickedness ; quarrel with own children ; defeat ; slovenliness ; distress through fever and want of self-respect.

4th Kakshya : Full of sorrows ; afflictions through incurable diseases ; poverty ; lack of quadrupeds and apparels ; servitude ; wickedness and without honour from the king.

5th Kakshya : Poverty ; disfigurement ; lack of progeny and wealth ; indulgence in bad habits and association with wicked people.

6th Kakshya : Trouble from all people ; lack of affection and real happiness ; inclination to live in a foreign country and interference in other people's affairs.

7th Kakshya : Afflictions from diseases caused by wind (वात), etc. ; wickedness ; indulgence in bad habits ; ungratefulness and lack of determination (sense).

8th Kakshya : Base character ; afflictions from incurable diseases ; ingratitude ; always in want ; indulgence in many sinful deeds ; worry and inimical children.

शनेरष्टकवर्गफलम् ।

रेखास्थितः सूर्यसुतः प्रसूते स्थिरस्वभावं सुभगं मनुष्यम् * ।
प्रियान्वितं सर्वजनैः प्रधानं विनीतवेषाभरणं सदैव ॥ ९७ ॥
द्वितीयसंस्थो रविजः प्रसूते नरं नितांतं बहुमानभाजम् * ।
पराक्रमोत्साहधनेनयुक्तं तीर्थानुरक्तं वरयानतां च ॥ ९८ ॥
सौरस्तृतीयः कुरुते प्रधानं नरं सुविद्यागमशास्त्रलुब्धम् * ।
खरोष्ट्रलोहाढ्यमनल्पपुत्रं नरं सदा शांतमतिप्रभावम् ॥ ९९ ॥

चतुर्थगः सूर्यसुतः प्रसूते नरं सुताढ्यं बहुयानपानम् * ।
स्रगंधधूपादि स्वभोगभाजं प्रभूतसस्यार्थवराश्वयुक्तम् ॥ १०० ॥
करोति मंदः खलु पंचमस्थो नरं कुलीनं सुखिनं च नित्यम् * ।
श्रियासमेतं विगतारिपक्षं नृपाश्रितं श्रीदयितं सदैव ॥ १०१ ॥
षष्ठोऽर्कजः शीलधनं प्रसूते नरं विधिज्ञं सुरविप्रभक्तम् * ।
पश्चात्प्रसिद्धं कनकार्थलाभं महाप्रभावं नरनाथपूज्यम् ॥ १०२ ॥
शनैश्चरः सप्तमगो विधत्ते नरं धनाढ्यं प्रमदाप्रधानम् * ।
विचक्षणं कीर्तिकरं मनोज्ञं कलासु दक्षं प्रथितं नृलोके ॥ १०३ ॥
स्थानेऽष्टमे सूर्यसुतः प्रसूते विचित्रमाल्याभरणं मनुष्यम् * ।
हिरण्यधान्यार्थसमृद्धियुक्तं विद्याविनीतं द्विजदेवभक्तम् ॥ १०४ ॥

Slokas 97-104 — The general effects arising from Saturn's position at birth in the different Kakshyas (in any *Bhava*) when associated with a benefic point (*bindu*) are as follows :—

1st Kakshya : A steady disposition, good fortunes ; association with a good wife ; prominence among men ; modesty in dress and ornaments.

2nd Kakshya : Worthiness for great honours ; endowment of valour, enthusiasm and wealth ; interest to go on pilgrimages and possession of excellent vehicles.

3rd Kakshya : Ministership ; great avidity (to learn) for Scriptures and Shastras ; possession of asses, camels and iron (articles); many children; serenity and great influence.

4th Kakshya : Many children, vehicles and variety of beverages ; enjoyment of garlands, perfumes and incense, corn, wealth and excellent horses in plenty.

5th Kakshya : Aristocracy ; happiness ; prosperity ; absence of enemies ; service to the king and a favourite of Goddess of wealth (Lakshmi).

6th Kakshya : Good character ; ritualism ; devotion to God and Brahmins ; fame late in life (or posthumous); gain of wealth and gold ; great splendour and honour from the king.

7th Kakshya : Great wealth ; alluring to beautiful women ; cleverness ; great renown, agreeability ; proficiency in Arts and fame.

8th Kakshya : Strange type of garlands and ornaments ; possession of gold, corn and wealth ; prosperity modesty due to Learning ; devotion to God and Brahmins.

बिन्दुस्थितः सूर्यसुतः प्रसूते वृथाश्रमं पापरतं मनुष्यम् * ।
स्वबांधवैस्त्यक्तमनल्पदुःखं दीनं नृशंसं नृपपीडितं च ।। १०५ ।।
द्वितीयसंस्थः कुरुतेऽर्कपुत्रः पापात्मकं पापसुखं मनुष्यम् * ।
कुक्षिस्थरोगैः परिपीडितांगं चलस्वभावं सुमहाकदर्यम् ।। १०६ ।।
तृतीयसंस्थोऽर्कसुतः प्रसूते नरं नृशंसं वितथक्रियं च * ।
बह्वाशिनं सत्यविहीनमुग्रं चौरं खलं सर्वजनाभिभूतम् ।। १०७ ।।
चतुर्थगः सूर्यसुतः प्रसूते सुखैर्वियुक्तं सरुजं मनुष्यम् * ।
विहीनवर्णं गतबुद्धिवीर्यं प्रेष्यं खलं दीनमनर्थयुक्तम् ।। १०८ ।।
सौरः सदा पंचमगः प्रसूते विरक्तपौरं मलिनस्वभावम् * ।
द्वेष्यं कुबुद्धिं हतकर्मसिद्धिं क्षुद्रोगशस्त्रोपहतं नृशंसम् ।। १०९ ।।
षष्ठे शनिः पापयुतं प्रसूते प्रभावहीनं परदारसक्तम् * ।
गुदाक्षिरोगोपहतं सशोकं प्रभूतवैरं प्रियसाध्वसं च ।। ११० ।।
सौरो विधत्ते खलु सप्तमस्थो नरं क्रियाहीनमनल्पवैरम् * ।
सदा सरोगं निजबंधुहीनं हतात्मजं बुद्धिविवर्जितं च ।। १११ ।।
सौरोऽष्टमस्थः कुरुते दरिद्रं नरं सरोगं बहुनीचरक्तम् * ।
पित्तोद्भवैः पीडितमुग्ररोगं विदेशभाजं परतर्ककं च ।। ११२ ।।

Slokas 105-112 — The general effects arising from Saturn's position at birth in the different Kakshyas (in any *Bhava*) when associated with a malefic point (*rekha*) are as follows :—

1st Kakshya : Unprofitable labour ; sinful nature ; abandonment by own relations; misery; pitiable condition; wickedness and oppression from king.

2nd Kakshya : Evilmindedness ; delight in sinful deeds ; afflictions all over the body through abdominal diseases ; fickleness and miserly nature.

3rd Kakshya : Cruelty ; dishonesty in dealings ; gluttony ; untruthfulness ; thieving habits ; wickedness and oppression from all people.

4th Kakshya : Unhappiness ; wounds ; defective complexion ; loss of sense and stamina ; servitude ; wickedness ; poverty and misfortunes.

5th Kakshya : A cause of disgust to citizens ; mean nature ; jealousy ; eccentricity ; loss of fruits of labour ; afflictions from sneezes (cold), wounds and weapons and cruelty.

6th Kakshya : Sinful habits ; lack of dignity ; fondness for another's wife ; afflictions from diseases in the anus and eyes ; sorrow, calamity and rashness.

7th Kakshya : Inaction ; bitter enmity ; constant sickness ; lack of sincere relations ; loss of children and want of sense.

8th Kakshya : Poverty ; sickness, inclination to mean acts; afflictions as a result of biliousness and serious illness; residence in foreign countries and interference in other people's affairs.*

Notes : In the Standard Horoscope Saturn (9^s-16°-$11'$) occupies the 8th Kakshya (the Lagna's) in the 8th *bhava* and is associated with a *rekha,* i.e., the lord of that Kakshya, the Lagna, has donated a *rekha* to Saturn (Ref. chart on page 64). The native will experience bad results mentioned in verse No. 112. As Saturn is associated with 7 *rekhas* in that *bhava* the magnitude of this will be 7/8 of the whole possible.

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* Wrong readings are corrected in round *brackets* ( ) ; suggested correct readings are given in square brackets [ ].

APPENDICES

I. The Ashtakavarga Plate.

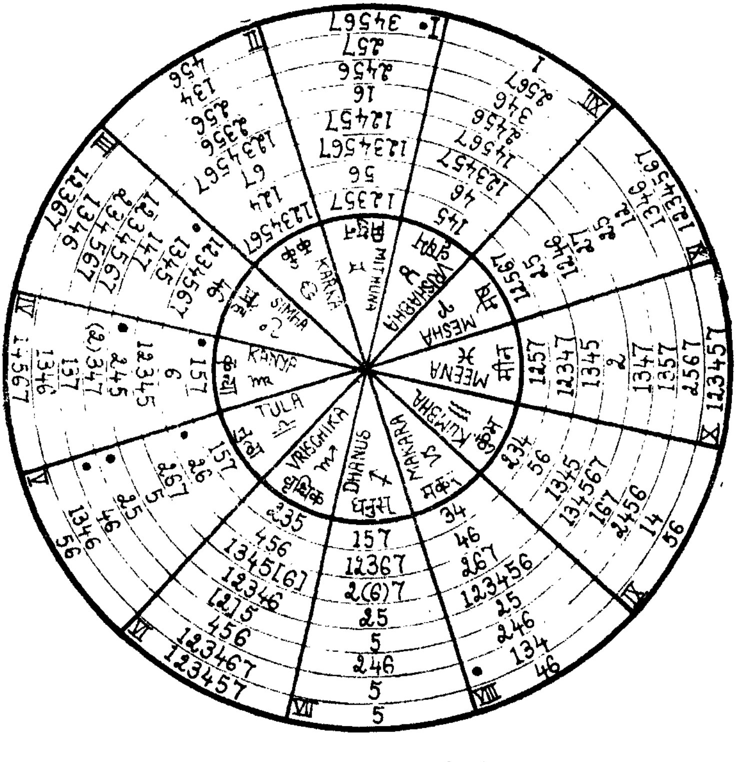
The preparation of the Bhinnashtakavarga of the planets by means of the mnemonic verses given in Chap. II involves a great deal of labour and time especially when the number of horoscopes to be considered is large. To minimise this labour and save time, some kind of a simplified and easy-to-operate device becomes a necessity. The Ashtakavarga Plate serves this purpose and one can prepare the Bhinnashtakavargas of all the planets and also find out the Samudayashtakavarga figures in all the *bhavas* by one setting, at a short time.

This handy device is fabricated by preparing nine circular plates (of copper, brass, card-board, etc.). The smallest one is with a radius of 1 inch and the subsequent ones with 1¼ in., 1½ in., and so on, so that the largest plate is of 3 in. radius. An axle with a screw arrangement is fitted through the centre of the largest plate and the other plates with perforated centres are passed through this axle, so that they can be turned about it. When all the plates are thus placed with the largest at the bottom and the smallest at the top, a narrow circular strip near rim of the 8 plates and the entire smallest plate are exposed. Divide each strip into 12 uniform sectors by thin lines so that when the plates are adjusted for a horoscope, they form a straight line.

Write down the names of the 12 *rasis* of the Zodiac in their order, in the 12 sectors of the topmost plate. Place a dot or other identification mark in one of the sectors of the remaining plates to denote the position of the planets related to those plates. In the Lagna plate write the *bhava* order in Roman numerals. In the exposed portion of the next bigger plate put down the figures — 1 for the Sun, 2 for the Moon, 3 for Mars, etc., — denoting the receivers of benefic points counted from the Sun. For example, the Sun, Jupiter and Saturn, each receives a benefic point (marked by a *bindu* in the chart) in the 1st house from the Sun, which is indicated by the figures 1, 5 and 7 in the plate. The 2nd house from the Sun contains 1, 5 and 7 representing the Sun, Jupiter and Saturn as the receivers from the Sun, and so on for the 12 houses from the Sun. In the next circular strip put down the figures denoting the receivers of benefic points from the Moon ; in the next from Mars and so on in the order the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn and the last plate, the Lagna (Ref. Parasarahora Uttarakhanda Adhyaya I).

To set the plate for any horoscope, keep the bottom plate, i.e., the Lagna fixed and rotate the next plate (relating to Saturn), till the dotted sector representing Saturn is as many houses away from the dotted sector representing the Lagna as Saturn is away from the Lagna in the horoscope by *bhava* position. Keeping these two plates pressed by the finger, rotate the next plate (relating to Venus) till the dotted sector comes to the same *bhava* position from the dot in Lagna plate as Venus is in the horoscope. Next rotate the plate of Jupiter, keeping these three fixed, and so on with the plates relating to Mercury, Mars, the Moon and the Sun. Finally rotate the topmost plate till the sector containing the name of the *rasi* representing the Lagna comes directly over the sector containing the Lagna dot. Fix up the plates by tightening the screw at the top. It will be observed that the Lagna and the planets come directly under the *rasis* which they occupy in the Bhava or Chalita Horoscope. The Ashtakavarga figures are then noted down in the following manner. The number of '1's in the sector under Mesha sign represents the benefic points received by the Sun in his Ashtakavarga in the *bhava* indicated by the Lagna plate. The number of '1's in the sectors under Vrishabha sign represents the Sun's benefic points in his Ashtakavarga in that *bhava* indicated and so on. Similarly, the number of '2's in the sectors under each *rasi* represents the benefic points received by the Moon in her Ashtakavarga, in the respective *bhavas.* The number of '3's gives the figures for Mars; the '4's for Mercury; the '5's for Jupiter; the '6's for Venus and the '7's for Saturn in their respective Ashtakavargas. The sum of all these figures (not numerical sum) under the Mesha *rasi* gives the Samudayashtakavarga figure in the Mesha *bhava*; that under Vrishabha *rasi* gives the Samudaya figure for that *bhava* and so on.

The following chart shows how the different plates have been adjusted for the Standard Horoscope. All one has to do now is to collect the similar figures in the several plates and their sum, in all the *bhavas* taking them one after


I
II
III
IV
V
VI
VII
VIII
IX
X
XI
XII
MESHA
VRISHABHA
MITHUNA
KARKA
SIMHA
KANYA
TULA
VRISCHIKA
DHANUS
MAKARA
KUMBHA
MEENA

another. For example it is found that in Mithuna (i.e., 1st *bhava*) there are 4 of '1's; 5 of '2's; 3 of '3's; 4 of '4's; 7 of '5's; 5 of '6's and 5 of '7's and 33 *bindus* in all when summed up. This means that the Sun has received 4 *bindus*, the Moon 5 *bindus*, Mars 3 *bindus*, Mercury 4 *bindus*, Jupiter 7 *bindus,* Venus 5 *bindus* and Saturn 5 *bindus* in their respective Bhinnashtakavargas in the 1st *bhava* and their sum 33 *bindus* is the Samudayashtakavarga figure in the 1st *bhava.* Similarly, the collecting of the Bhinnashtakavarga figures of the planets and the Samudayashtakavarga figures are carried out for the remaining *bhavas.*

Parasara and Varahamihira differ at two places (Ref. notes on pages 18 and 20). The figures in square brackets are according to Parasara and the figures in round brackets are according to Varahamihira. This book follows the Parasara system. Readers may choose whichever method they prefer.

This device set for a horoscope can be used with great facility for plotting the benefic points (by *bindus*) in their proper Kakshyas in the Sarvachanchachakra (Ref. page 64). The plate (consisting of 12 sectors) relating to the Sun represents his Kakshyas (in the 12 *bhavas*) and the figures represent the planets (in their numeral order, i.e., 1 for the Sun, 2 for the Moon, etc.) receiving *bindus* from the Sun in their respective Ashtakavargas. For example the 1st house from the Sun contains the figures 1, 5 and 7. Plot a *bindu* in the Kakshya of the Sun in the *bhava* occupied by him in the Sarvachanchachakra in the 2nd strip (just below the strip showing the names of the Kakshya lords) which represents the Sun's Ashtakavarga ; plot the 2nd *bindu* in his own Kakshya in the 6th strip from the outermost one, which represents Jupiter's Ashtakavarga in the same *bhava* occupied by the Sun and lastly plot the 3rd *bindu* in his Kakshya in the 8th strip from the outermost one, which represents Saturn's Ashtakavarga, in that *bhava.* In this manner *bindus* are plotted in the other *bhavas* in the Sun's Kakshyas. They are all in the Sun's Kakshyas in the respective planets' Ashtakavargas indicated by the figures in the remaining eleven sectors in the Sun's plate. Similarly, *bindus* are placed in their respective Kakshyas in the Ashtakavarga of the planets indicated by the figures in the plates relating to the Moon, Mars, etc.

II. Precession (Ayanamsa) on 1st January of each year based on Chitra (& Virginis, Spica 16) as 180°.

Year		Ayanamsa			Year		Ayanamsa		
A. D.	Vikrama	Deg.	Min.	Sec.	A. D.	Vikrama	Deg.	Min.	Sec.
1874	1930	22	4	56	1909	1965	22	34	15
1875	1931	22	5	46	1910	1966	22	35	5
1876	1932	22	6	37	1911	1967	22	35	56
1877	1933	22	7	27	1912	1968	22	36	46
1878	1934	22	8	17	1913	1969	22	37	36
1879	1935	22	9	7	1914	1970	22	38	26
1880	1936	22	9	58	1915	1971	22	39	17
1881	1937	22	10	48	1916	1972	22	40	7
1882	1938	22	11	38	1917	1973	22	40	57
1883	1939	22	12	28	1918	1974	22	41	47
1884	1940	22	13	19	1919	1975	22	42	38
1885	1941	22	14	9	1920	1976	22	43	28
1886	1942	22	14	59	1921	1977	22	44	18
1887	1943	22	15	50	1922	1978	22	45	9
1888	1944	22	16	40	1923	1979	22	45	59
1889	1945	22	17	30	1924	1980	22	46	49
1890	1946	22	18	20	1925	1981	22	47	39
1891	1947	22	19	11	1926	1982	22	48	30
1892	1948	22	20	1	1927	1983	22	49	20
1893	1949	22	20	51	1928	1984	22	50	10
1894	1950	22	21	41	1929	1985	22	51	0
1895	1951	22	22	32	1930	1986	22	51	51
1896	1952	22	23	22	1931	1987	22	52	41
1897	1953	22	24	12	1932	1988	22	53	31
1898	1954	22	25	2	1933	1989	22	54	21
1899	1955	22	25	53	1934	1990	22	55	12
1900	1956	22	26	43	1935	1991	22	56	2
1901	1957	22	27	33	1936	1992	22	56	52
1902	1958	22	28	23	1937	1993	22	57	42
1903	1959	22	29	14	1938	1994	22	58	33
1904	1960	22	30	4	1939	1995	22	59	23
1905	1961	22	30	54	1940	1996	23	0	13
1906	1962	22	31	44	1941	1997	23	1	4
1907	1963	22	32	35	1942	1998	23	1	54
1908	1964	22	33	25	1943	1999	23	2	44

Year		Ayanamsa			Year		Ayanamsa		
A. D	Vikrama	Deg	Min.	Sec.	A. D.	Vikrama	Deg.	Min.	Sec.
1944	2000	23	3	34	1956	2012	23	13	38
1945	2001	23	4	25	1957	2013	23	14	28
1946	2002	23	5	15	1958	2014	23	15	18
1947	2003	23	6	5	1959	2015	23	16	8
1948	2004	23	6	55	1960	2016	23	16	59
1949	2005	23	7	46	1961	2017	23	17	49
1950	2006	23	8	36	1962	2018	23	18	39
1951	2007	23	9	26	1963	2019	23	19	30
1952	2008	23	10	16	1964	2020	23	20	20
1953	2009	23	11	7	1965	2021	23	21	10
1954	2010	23	11	57	1966	2022	23	22	0
1955	2011	23	12	47	1967	2023	23	22	51

The average change per year 50″.2622, i.e., about 1″ per week. Subtract the amount of precession for the year in question from the longitudes of the planets, and the cusps of the Lagna, 10th house, etc., of the Sayana horoscope to convert them to the Nirayana form. Add this to the Nirayana Horoscope figures to get the Sayana Horoscope.*

III. Names of the *Rasis* of the Zodiac and the Planets and their symbols (Indian and Western).

Rasis

1.	Mesha	Aries	♈
2.	Vrishabha	Taurus	♉
3.	Mithuna	Gemini	♊
4.	Kataka	Cancer	♋
5.	Simha	Leo	♌
6.	Kanya	Virgo	♍
7.	Tula	Libra	♎
8.	Vrischika	Scorpio	♏
9.	Dhanus	Sagittarius	♐
10.	Makara	Capricorn	♑
11.	Kumbha	Aquarius	♒
12.	Meena	Pisces	♓

Planets

1.	Ravi Surya (सू)	The Sun	☉
2.	Chandra (चं)	The Moon	☽
3.	Mangal Kuja (मं)	Mars	♂
4.	Budha (बु)	Mercury	☿
5.	Guru (गु)	Jupiter	♃
6.	Sukra (शु)	Venus	♀
7.	Sani (श)	Saturn	♄
8.	Rahu (रा)	Caput Dragon's head	☊
9.	Ketu (के)	Cauda Dragon's tail	☋

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* Copied from the Janmabhumi Panchang with their kind permission.

IV A. About the Rasis and Planets

Rasis	Odd or even	Male or female	Nature	ord. house Swa.	Orig. Moola	Exalt. Uccha	Debil. Neecha
Mesha	odd	male	Chara	Mars 12-30	Mars 0-12	Sun 10°	Sat. 20°
Vrish.	even	fem.	Stthira	Venus	Moon 3-30	Moon 3°	—
Mithuna	odd	male	Ubhaya	Merc.	—	—	—
Kataka	even	fem.	Chara	Moon	—	Jup. 5°	Mars. 28°
Simha	odd	male	Stthira	Sun. 20-30	Sun. 0-20	—	—
Kanya	even	fem.	Ubhaya	Merc. 20-30	Merc. 15-20	Merc. 15°	Venus 27°
Tula	odd	male	Chara	Venus 15-30	Venus 0-15	Sat. 20°	Sun 10°.
Vrisch.	even	fem.	Stthira	Mars	—	—	Moon 3°
Dhanus	odd	male	Ubhaya	Jup. 10-30	Jup. 0-10	—	—
Makara	even	fem.	Chara	Sat.	—	Mars. 28°	Jup. 5°
Kumbha	odd	male	Stthira	Sat. 20-30	Sat. 0-20	—	—
Meena	even	fem.	Ubhaya	Jup.	—	Venus 27°	Merc. 15°

Chara = moveable, Stthira = fixed. Ubhaya = Common.

Rahu : **Vrishabha (Uccha), Vrischika (Neecha), Mithuna and Kataka (Moolatrikona) and Kanya (Swakshetra).**

Ketu : **Vrischika (Uccha), Vrishabha (Neecha), Dhanus and Makara (Moolatrikona) and Meena (Swakshetra).**

B. Showing Mitra (Friend), Satru (Enemy), and Sama (Neutral) of Planets.

Planets	Mitra (Friend)	Satru (Enemy)	Sama (Neutral)
Sun	Moon, Mars, Jupiter	Saturn, Venus	Mercury
Moon	Sun, Mercury	None	Mars, Jupiter, Venus Saturn
Mars	Sun, Moon, Jupiter	Mercury	Saturn, Venus,
Mercury	Sun, Venus	Moon	Mars, Jupiter, Saturn
Jupiter	Sun, Moon, Mars	Mercury, Venus	Saturn
Venus	Mercury, Saturn	Sun, Moon	Mars, Jupiter
Saturn	Mercury, Venus	Sun, Moon, Mars	Jupiter

When the planets occupy the 2nd and the 12th, the 3rd and the 11th, or the 4th and 10th houses from one another, they are temporary friends to each other. In other positions, they are temporary enemies. By combining the natural and the temporary friendships, etc., they become intimate friends (nat. friend + temp. friend), ordinary friends, neutrals, ordinary enemies and bitter enemies.

V. Saptavarga divisions of the *Rasis*

A. Lords of Horas

B. Lords of Drekanas

Rasis	1st 0°-15°	2nd 15°-30°	1st 0°-10°	2nd 10°-20°	3rd 20°-30°
Mesha	Sun	Moon	1. Mars	5. Sun	9. Jup.
Vrish.	Moon	Sun	2. Venus	6. Merc.	10. Sat.
Mithuna	Sun	Moon	3. Merc.	7. Venus	11. Sat.
Kataka	Moon	Sun	4. Moon	8. Mars	12. Jup.
Simha	Sun	Moon	5. Sun.	9. Jup.	1. Mars
Kanya	Moon	Sun	6. Merc.	10. Sat.	2. Venus
Tula	Sun	Moon	7. Venus	11. Sat.	3. Merc.
Vrisch.	Moon	Sun	8. Mars	12. Jup.	4. Moon
Dhanus	Sun	Moon	9. Jup.	1. Mars	5. Sun
Makara	Moon	Sun	10. Sat.	2. Venus	6. Merc.
Kumbha	Sun	Moon	11. Sat.	3. Merc.	7. Venus
Meena	Moon	Sun	12. Jup.	4. Moon	8. Mars

C. Lords of the Saptamsas (*rasi* numbers)

Rasis	1st 4° 17′ 9″	2nd 8° 34′ 17″	3rd 12° 51′ 26″	4th 17° 8′ 34″	5th 21° 25′ 43″	6th 25° 42′ 51″	7th 30° 0′ 0″
Mesha	1	2	3	4	5	6	7
Vrish.	8	9	10	11	12	1	2
Mithuna	3	4	5	6	7	8	9
Kataka	10	11	12	1	2	3	4
Simha	5	6	7	8	9	10	11
Kanya	12	1	2	3	4	5	6
Tula	7	8	9	10	11	12	1
Vrisch.	2	3	4	5	6	7	8
Dhanus	9	10	11	12	1	2	3
Makara	4	5	6	7	8	9	10
Kumbha	11	12	1	2	3	4	5
Meena	6	7	8	9	10	11	12

D. Lords of the Navamsas (*rasi* numbers)

Rasis	1st 3° 20′	2nd 6° 40′	3rd 10° 0′	4th 13° 20′	5th 16° 40′	6th 20° 0′	7th 23° 20′	8th 26° 40′	9th 30° 0′
Mesha	1	2	3	4	5	6	7	8	9
Vrish.	10	11	12	1	2	3	4	5	6
Mithuna	7	8	9	10	11	12	1	2	3
Kataka	4	5	6	7	8	9	10	11	12
Simha	1	2	3	4	5	6	7	8	9
Kanya	10	11	12	1	2	3	4	5	6
Tula	7	8	9	10	11	12	1	2	3
Vrisch.	4	5	6	7	8	9	10	11	12
Dhanus	1	2	3	4	5	6	7	8	9
Makara	10	11	12	1	2	3	4	5	6
Kumbha	7	8	9	10	11	12	1	2	3
Meena	4	5	6	7	8	9	10	11	12

E. Lords of the Dwadasamsas (*rasi* numbers)

Rasis	1st 2° 30′	2nd 5° 0′	3rd 7° 30′	4th 10° 0′	5th 12° 30′	6th 15° 0′	7th 17° 30′	8th 20° 0′	9th 22° 30′	10th 25° 0′	11th 27° 30′	12th 30° 0′
Mesha	1	2	3	4	5	6	7	8	9	10	11	12
Vrish.	2	3	4	5	6	7	8	9	10	11	12	1
Mithuna	3	4	5	6	7	8	9	10	11	12	1	2
Kataka	4	5	6	7	8	9	10	11	12	1	2	3
Simha	5	6	7	8	9	10	11	12	1	2	3	4
Kanya	6	7	8	9	10	11	12	1	2	3	4	5
Tula	7	8	9	10	11	12	1	2	3	4	5	6
Vrisch.	8	9	10	11	12	1	2	3	4	5	6	7
Dhanus	9	10	11	12	1	2	3	4	5	6	7	8
Makara	10	11	12	1	2	3	4	5	6	7	8	9
Kumbha	11	12	1	2	3	4	5	6	7	8	9	10
Meena	12	1	2	3	4	5	6	7	8	9	10	11

F. Lords of the Trimsamsas

Odd *rasis*	0°–5°	5°–10°	10°–18°	18°–25°	25°–30°
Lords	Mars	Saturn	Jupiter	Mercury	Venus
Even *rasis*	0–5°	5°–12°	12°–20°	20°–25°	25–30°
Lords	Venus	Mercury	Jupiter	Saturn	Mars

Example. In the Standard Horoscope Mercury 5^s-5°-36′, has completed 5 *rasis* and is in the 6th, i.e. Kanya. From the tables, reading against the row of Kanya and under the columns within the limits of which this position (5°-36′) falls, it is seen that the Hora shows Moon, Drekana Mercury, Saptamsa 1, Navamsa 11, Dwadasamsa 8 and Trimsamsa Mercury i.e., the lords of the *Rasi,* Hora, Drekana, etc., are Mercury, the Moon, Mercury, Mars, Saturn, Mars and Mercury.

VI A. The 27 Nakshatras (constellation), the rulers of the Dasas with their periods in the Vimshottari system.

No.	Nak.	No.	Nak.	No.	Nak.	Dasa Lord.	Period.
1	Aswini	10	Magha	19	Moola	Ketu	7 yrs
2	Bharani	11	P. Phalguni	20	P. Ashadha	Sukra	20 „
3	Krittika	12	U. Phalguni	21	U. Ashadha	Ravi	6 „
4	Rohini	13	Hasta	22	Sravana	Chandra	10 „
5	Mrigasiras	14	Chitra	23	Dhanishta	Mangal	7 „
6	Ardra	15	Swati	24	Satatara	Rahu	18 „
7	Punarvasu	16	Vishakha	25	P.Bhadrapad	Guru	16 „
8	Pushya	17	Anuradha	26	U.Bhadrapad	Sani	19 „
9	Aslesha	18	Jyeshta	27	Revati	Budha	17 „

In the Standard Horoscope the Moon is in the Nakshatra Swati on that day and the ending period of Swati is at 17 Ghs. 40 pal. on the next day. The time still remaining to elapse at birth is 32 Ghs. 46 pal. and the duration of the Moon in Swati is 67 Ghs. 54 pal. The ruling Dasa lord is Rahu and his period for the whole of Ardra, Swati or Satatara is 18 years. Therefore the balance of Rahu Dasa at the time of birth is

$$\frac{32 \text{ Ghs } 46 \text{ pal}}{67 \text{ Ghs } 54 \text{ pal}} \times 18 \text{ yrs.} = 8 \text{ yrs. } 8 \text{ mths. } 7 \text{ dys.}$$

This can be calculated from the longitudinal position of the Moon also. The Moon's position is $6^{s}\text{-}13^{\circ}\text{-}34'$ and Swati extends from $6^{s}\text{-}6^{\circ}\text{-}40'$ to $6^{s}\text{-}20^{\circ}\text{-}0'$. The distance yet to be covered by the Moon is $6^{s}\text{-}20^{\circ}\text{-}0'$ minus $6^{s}\text{-}13^{\circ}\text{-}34' = 6^{\circ}\text{-}26'$.

Balance of Rahu Dasa $= \frac{6^{\circ}-26'}{13^{\circ}-20'} \times$ 18 years, i.e., 8 yrs. 8 mths. 7 dys. There may be a slight difference between the two methods. This happens because the Moon's movement is not uniform throughout the entire transit over Swati. The other Dasas follow in the order given in the tables. The sub-period (Antara) in Rahu Dasa is that of Mercury. At present these Dasa periods are reckoned in Solar years.

B. THE ANTARDASA PERIODS OF THE VARIOUS NAKSHATRA DASAS

	ANTARDASAS					ANTARDASAS					ANTARDASAS			
		Yrs.	Ms.	Ds.			Yrs.	Ms.	Ds.			Yrs.	Ms.	Ds.
Sun 6 years	Sun	0	3	18	Moon 10 years	Moon	0	10	0	Mars 7 years	Mars	0	4	27
	Moon	0	6	0		Mars	0	7	0		Rahu	1	0	18
	Mars	0	4	6		Rahu	1	6	0		Jupiter	0	11	6
	Rahu	0	10	24		Jupiter	1	4	0		Saturn	1	1	9
	Jupiter	0	9	18		Saturn	1	7	0		Mercury	0	11	27
	Saturn	0	11	12		Mercury	1	5	0		Ketu	0	4	27
	Mercury	0	10	6		Ketu	0	7	0		Venus	1	2	0
	Ketu	0	4	6		Venus	1	8	0		Sun	0	4	6
	Venus	1	0	0		Sun	0	6	0		Moon	0	7	0
Rahu 18 years	Rahu	2	8	12	Jupiter 16 years	Jupiter	2	1	18	Saturn 19 years	Saturn	3	0	3
	Jupiter	2	4	24		Saturn	2	6	12		Mercury	2	8	9
	Saturn	2	10	6		Mercury	2	3	6		Ketu	1	1	9
	Mercury	2	6	18		Ketu	0	11	6		Venus	3	2	0
	Ketu	1	0	18		Venus	2	8	0		Sun	0	11	12
	Venus	3	0	0		Sun	0	9	18		Moon	1	7	0
	Sun	0	10	24		Moon	1	4	0		Mars	1	1	9
	Moon	1	6	0		Mars	0	11	6		Rahu	2	10	6
	Mars	1	0	18		Rahu	2	4	24		Jupiter	2	6	12
Mercury 17 years	Mercury	2	4	27	Ketu 7 years	Ketu	0	4	27	Venus 20 years	Venus	3	4	0
	Ketu	0	11	27		Venus	1	2	0		Sun	1	0	0
	Venus	2	10	0		Sun	0	4	6		Moon	1	8	0
	Sun	0	10	6		Moon	0	7	0		Mars	1	2	0
	Moon	1	5	0		Mars	0	4	27		Rahu	3	0	0
	Mars	0	11	27		Rahu	1	0	18		Jupiter	2	8	0
	Rahu	2	6	18		Jupiter	0	11	6		Saturn	3	2	0
	Jupiter	2	3	6		Saturn	1	1	9		Mercury	2	10	0
	Saturn	2	8	9		Mercury	0	11	27		Ketu	1	2	0

श्लोकानुक्रमणिका

The Roman and Arabic numerals against each Sloka refer respectively to the chapter to which it belongs and its number therein. Reference Slokas are marked with the letter R.

अ (42)

अक्षाधिकायां दिशि VI-5
अक्षाधिक्ययुते गृहे X-5
अखिलविषयभोगं वित्तसिद्धिं XVI-148 R
अचिराज्जीवितं जह्यात् XIV-67 R
अजहरितुरगाङ्गरुक्ष- III-3 R
अतिक्षीणफला ये स्यु XIV-11 R
अतोऽष्टराशिर्मनुजोत्र I-14 R
अतो रव्यादिखेटानां I-14
अथ पूर्वमध्यमान्त्या- XIV-36 R
अथ वा जन्मकाले च XIV-67 R
अथ स्थानं प्रवक्ष्यामि II-18
अथात्रायु प्रवक्ष्येऽह- XV-1
अधिके शोभनं विद्यात् XIV-19 R
अनेन सह चान्यस्मिन् III-6
अन्तः शोकं स्वजनविरहं XVI-65 R
अनैश्वर्यमनस्तोष- XVI-61
अन्येन्दोः शुक्राक्षं भवति VII-19
अन्योन्याद्धहरणं XV-18
अग्निगुरुनवमभपतिना- X-14
अभावतो गोचरशोभ- XIII-22 R
अभीष्टनारीरतसंप्रहृष्ट XVII-71
अर्कस्फुटकलाः स्थाप्या XIII-11 R
अर्कस्यैवाष्टवर्गे रविगुण- VI-17
अर्कात्तु तुर्यगे राहौ VI-10
अर्केन्दुगुरवः शुक्रः V-6
अल्पात्मजः स विज्ञेयो X-22
अशत्रुनीचादिनवांशकैः X-16 R
अष्टमस्थफलैर्लग्ना XII-18 R
अष्टमाधिपतिर्नीचे XIII-14
अष्टमे कफरोगः स्यात् XVI-139
अष्टमे लोकपूज्यत्व XVI-95
अष्टमे वाऽथ रिःफे वा IX-14
अष्टमशत्रकोण विधुः XIII-12
अष्टमे स्त्रीसुखं ख्यातिः XVI-147
अष्टवर्गविशुद्धेषु XIII-22 R
अष्टवर्गस्य वाक्यानि II-2 R
अष्टवर्गेण ये शुद्धास्ते XIII-21
अष्टवर्गेण ये शुद्धास्ते XIII-22 R
अष्टवर्गं समुद्धृत्य XV-24
अष्टाधिकविंशत्या द्रव्या- XIV-67 R
असभ्यवाचा वचनं सभायां IX-11
असौख्यमोजक्षयवित्तनाशं XVII-45

आ (16)

आक्षेपोऽस्त्रव्रणो हानि- XVI-64
आज्ञानाशोऽरिभीर्धर्मे XVI-59
आत्मप्रभावशक्तिश्च IV-12
आत्मारूढादर्थरिःफ- XIII-18
आदित्यस्थितराशेश्च V-2 R
आदित्याष्टकवर्गं च VI-14 R
आदित्यैर्जलदोषेण XIV-67 R
आद्यन्तमध्यभवनोपगता XVI-196 R
आपञ्चविंशतिफलान्य- XIV-11 R
आपद्दैन्यं तपसि विरहं XVI-10 R
आभ्यामपि प्रकाराभ्यां IV-42
आयामव्याधिदुःखानि VII-13
आयुष्यं जीवनोपायं IV-16
आरोग्यता मित्रकलत्रवृद्धि XVII-34
आलिख्य चक्रं नवपूर्वरेखा V-1
आलिख्य सम्यग्भुवि राशिचक्रं II-2

इ (6)

इति निगदितमिष्टं नेष्टमन्य- II-16
इत्युक्तं शुभमन्यदेवमशुभं II-16 R
इत्येकखेटस्य हि संप्रदिष्टा XIV-7 R
इन्दोरष्टकवर्गकेऽक्षबहुलं XI-6

इन्दोर्भोगविभूतिकान्ति– VII–1
इष्टस्थानगतत्वतोऽक्षपतना– X–42

उ (4)

उच्चसंख्याधिका अंशा– V–10
उच्चं गतस्य द्विगुणं XV–10
उत्कृत्या क्लेशमाप्नोति XIV-67 R
उभयोर्ग्रहसंयुक्त III–7

ऋ (2)

ऋतुपक्षैर्बुद्धिहीनः XIV–67 R
ऋषिचंद्रैर्व्याधिभयं XIV–67 R

ए (25)

एकत्र भावे वहवो यदा– XIV–8
एकत्रिंशन्मिते द्रव्यं XIV-62
एकद्वित्रिफले यस्मि– XV–50
एकद्वित्रिफले यस्मिन् XV–49 R
एकर्क्षेऽर्द्धं त्र्यंशकं वै XV–39
एकविंशतिसंख्यैक्ये XIV-58
एकस्मिन् भवने शून्ये III–3
एकादशे पयोभृत्य– XVI–176
एकाधिपत्यं सहकोणभावैः XV–28 R
एकेन यः शुभः स्यात् IV–35 R
एकोनात्रिंशता चापि XIV-67 R
एते दोषा इह खलु गुणा X–27
एतेषु दोषेष्वखिलेषु सत्सु X–28
एतैर्बहुप्रकारैश्च X–46
एवमादिफलं ज्ञात्वा VI–4 R
एवमादिफलैः सार्द्धं IV–11
एवमेव विजानीयात् XIV–43
एवं त्रिकोणं संशोध्य III–4
एवं द्वादशभावेषु IV–8
एवं बिन्दुप्रभावेण XV–46
एवं यदागतायुः स्यात् XV–4
एवं यदागतायुः स्यात् XV–6
एव सूर्याष्टवर्गेण VI–16
एवं हि कथितो भिन्नाष्ट- XIII–23
एवं हि तत्कारकतो विचिन्त्यं IV–20

ऐ (1)

ऐद्यां मेषवृषावग्निकोणे– IV–41 R

क (56)

कटपयवर्गभवैरिह II–14 R
कण्ठीरवं कटकभं च विना III–8 R
कन्याया जन्मेंद्रोश्चाष्टकवर्गे VII–17
करतलगतमपि च धनं XIV-67 R
करस्थितस्य द्रव्यस्य XIV–60
करोति चंद्रो नियतं द्वितीये XVII–26
करोति चंद्रः खलु सप्तमस्थः XVII–23
करोति जीवः खलु पंचमस्थो XVII–69
करोति जीवः खलु सप्तमस्थो XVII–79
करोति नानाविधरोगदुःख IV–28
करोति भानुः खलु पंचमस्थितो XVII–13
करोति मर्त्यं खलु पंचमस्थो XVII–5
करोति मंदः खलु पंचमस्थो XVII–101
करोति शुक्रः खलु पंचमस्थो XVII–93
करोति शुक्रः खलु सप्तमस्थो XVII–95
करोति सौम्यः खलु पंचमस्थो XVII–53
कर्किवृश्चिकमीनास्ते III–2
कर्तुः स्वजन्मसमयावसथ– V–3
कर्मसिद्धिफलप्राप्ती XVI-4
कर्मसिद्धिः सुख खस्थे XVI–56
कलत्रकलहाक्षिरुग्जठर– XVI-65 R
कलत्रकलहो वंधो XVI–187
कलत्रलाभं रतिभोगसौख्यं XVII–55
कलहः क्षुद्रवैरं च शुक्रे XVI-161
कलितनयश्चेदर्का– II–7
कलिस्तु षड्बाहुभिरद्रि– XIV–67 R
कलौ पापरतानां च I–3
कष्टश्रेष्ठफले ज्ञात्वा II-3 R
कष्टं स्यादेकरेखायां IV–33
कीर्तिश्च जायते तत्र IV-6
कुजाधिके भवेद्यत्र XV–17
कुटुम्बभेदः सुखगे XVI-86
कुमतिर्वंधुपीडा XIV–57
कुलप्रसिद्धः सुखगे XVI-24
कुलवित्तनयं चेति II–13
कुसंगतं सत्यविहीनमेव XVII–28
कृतेऽष्टवर्गे सति कारकर्क्षा– IV–39
कृत्वाष्टवर्गं द्युसदां क्रियादि– IV–34 R
केन्द्रत्रिकोणायगते शशांके VII–9
केन्द्रत्रिकोणे वसुबिन्दुके ज्ञे IX–18
केन्द्रत्रिकोणोपगते दिनेशे VI–8
केन्द्रस्थाक्षं पणफरगतं XIV–36

केन्द्रास्थित सुताधीशे X–32
केन्द्रादन्यगते चन्द्रे XV–34 R
केन्द्रादन्यतरस्थे च XV–34
केन्द्रादिभेषु सदसद्योग– XIV–36 R
कोणस्य शून्यतरराशिगते XII–11
क्रमेण भाग्योदयमर्थहानिं XVI–36 R
क्रियादिराशित्रितयोपयाता XIV–19 R
क्रोधोऽपवादो दुश्चिक्ये XVI–137
क्लेशोऽर्थहानिर्व्यसनं IV–34 R
क्षितितनयपतङ्गैः राशिपूर्व– XVI–196 R
क्षीणेन सह चान्यस्मिन् III–5
क्षेत्रद्वयं कुजादीनां XV–53
क्षेत्रद्वये फलाधिक्ये XV–52
क्षोणीसुतो यच्छति सप्तमस्थो XVII–39

ख (5)

खण्डत्रयं पृथक् स्थाप्य– XIV–33 R
खण्डत्रयं विनिक्षिप्य XIV–33 R
खण्डत्रयं शफरकर्कट– XIV–33 R
खरोष्ट्रयानानि पृथग्विधानि XVII–35
खेटोपयाते लघुबिन्दुराशौ III–8 R

ग (15)

गुरुस्तुंगसुतस्थाने X–16 R
गुरुस्थितसुतस्थाने X–16 R
गुरोरष्टकवर्गे तु शोध्यशिष्ट– X–19
गुरोरष्टकवर्गेषु सुतराशौ X–23
गृहार्थसौख्यं सौहार्दं XVI–193
गहे स्वीये बहुफलदिशा X–6
गोचरग्रहवशान्मनुजानां II–1
गोचरं वेधजं चाष्टवर्गजं XIII–22 R
गोपंचाननयोर्नृयुङ् III–9
गोष्ठं क्षेत्रं कृषिं वापि XIV–20
गोसिंहौ दशगुणितौ III–9 R
ग्रहसहिते केन्द्रस्थे XV–36
ग्रहाणां तु विभागार्थम् XV–30
ग्रहान्विते शीतकरे सकेन्द्रे XV–35
ग्रहेण यत्र युक्तः स्यात् XV–14

च (24)

चक्रं विलिख्य सहलग्न– II–1 R
चतुरधिकत्रिंशद्भी XIV–63
चतुर्थगः शीतकरस्यपुत्रः XVII–60
चतुर्थगः शाक्रयुत प्रसूते XVII–92
चतुर्थगः सर्वजनस्य पूज्यं XVII–4
चतुर्थगः सूर्यसुतः प्रसूते XVII–100
चतुर्थगे सूर्यसुतः प्रसूते XVII–108
चतुर्थगे बंधुनिंद्यं XVI–18
चतुर्थगो देवगुरुः प्रसूते XVII–76
चतुष्पदव्यालसरीसृपोत्थं XVII–46
चतुष्पदाच्छादनवित्तयुक्तं XVII–56
चत्वारिंशद्भिन्दुयुक्ते XIV–27
चंन्द्रस्तृतीये कुरुते सनाथं XVII–19
चन्द्राच्चतुर्थगे मातुः VII–11
चन्द्रात्सुखफलात्पिण्डं वर्ध– VII–22 R
चन्द्रात्सुखफलैः पिण्डं हत्वा VII–22 R
चंद्राद्यभात्कुजे राजवाता XVI–60
चंद्राद्यभात्सिते तत्स्थे XVI–144
चंद्रारोरगसौरैर्धातुमूलं V–12 R
चन्द्राक्रमात्सुखस्थाने VII–14
चन्द्राष्टवर्गे तत्कक्ष्या VII–20
चन्द्राष्टवर्गेऽधिकबिन्दुराशौ VII–17 R
चंद्रेऽष्टमेऽनिष्टफलं विधत्ते XVII–32
चित्तक्षोभं सुतस्थो वितरति XVI–10 R

छ (18)

छत्रवाहनकीर्तिं च IV–14
छिद्रगः कष्टमसुखं · XVI–22
छिद्रे धनाप्तिर्धर्मे तु XVI–101
छिद्रे धीबलहानिः स्यात् XVI–154
छिद्रेऽध्वार्तिः सुहृद्दुःखं XVI–55
छिद्रे नानान्नपानाप्तिः XVI–166
छिद्रे पित्तज्वरो वैरं XVI–83
छिद्रे प्रीतिः शुभं धर्मे XVI–160
छिद्रे स्वकलहौ धर्मे XVI–87
छिद्रे रुङ् नवमे ज्ञानं XVI–16
छिद्रेऽर्थमानौ धर्मेऽघप्रसूतिः XVI–68
छिद्रेऽर्थहानिर्व्याधिश्च XVI–135
छिद्रे वाक् शुभं हानिर्धर्मे XVI–126
छिद्रे वैरिणोभीर्धर्मे XVI–98
छिद्रे शत्रुक्षयः प्रीतिः XVI–25
छिद्रेऽसुखं शुभं धर्मे XVI–182
छिद्रे संतोष आरोग्यं XVI–143
छिद्रेऽस्त्रारिज्वरार्तिः स्यात् XVI–28

ज (35)

जन्मकाले ग्रहा यत्र II 3 R
जन्मकाले ग्रहा यत्र रेखा XV–43
जन्मन्यायासदाता क्षपयति XVI 10 R
जन्मभौमाद्यभात्सूर्यः XVI–11
जन्मलग्नेन्दुगा नंदभागा XIII–13
जन्मार्काधिष्ठितगृहात् XVI–1
जयहर्षाश्रयश्छिद्रे XVI-123
जयार्थौ स्वे तृतीये तु XVI–127
ज्वरमनुचितचिन्तां XVI–65 R
ज्वरः स्त्रीबंधुभिर्बंधौ XVI–30
जाड्यान्वितं संशययुक्तवाक्यं IX–10
जातस्याह्नि स षड्गृहो XIII–16
जामित्रे मन्दभौमांशे तदीशे XI–17
जीव एकस्तथा द्यूने II-20
जीवस्य तत्सुतपतेरपि X–17
जीवस्य पुत्रलाभस्स- II–9
जीवात्पञ्चमतो ज्ञानं X–4
जीवाद्यभात्कुजेऽतस्थो XVI–72
जीवाद्यभात्प्रथमगे प्रज्ञा- XVI–183
जीवाद्यभात्प्रथमगे बुधे XVI-99
जीवाद्यभात्प्रथमगे मान- XVI–44
जीवाद्यभात्प्रथमगे शुक्रे XVI–155
जीवाद्यभात्प्रथमगे सूर्ये XVI–17
जीवारूढभपंचमेशगत- X–41
जीवाष्टवर्गलघुबिन्दु- X–8
जीवाष्टवर्गाधिकबिन्दुराशौ X–7
जीवाष्टवर्गे विहिते द्विशोधने X–18
जीवे जन्मनि देशनिर्गम- XVI–120 R
जीवोऽग्रमस्थः कुरुते विदग्धं XVII–72
ज्ञस्य क्ष्मापतिमान्यता IX–1
ज्ञाद्यभात्प्रथमे चन्द्रे XVI–41
ज्ञाद्यभात्प्रथमे जीवे XVI–124
ज्ञाद्यभात्प्रथमे भौमे XVI–69
ज्ञाद्यभात्प्रथमे मदे- XVI–180
ज्ञाद्यभात्प्रथमे सौम्ये XVI–96

त (57).

ततः समालिख्यभगोलचक्रं XIV–1
तत्तत्कारकभावबिन्दुगुणितं XIII–7
तत्तत्कालग्रहस्थित्या I–4
तत्तद्ग्रहाधिष्ठितसर्वराशीं- II–3
तत्तद्भावात्कारकाद्देवमूर्ध- IV–24
तत्तद्राशिफलं चैव V–2 R
तत्तद्वाक्योक्तबिंदूंश्च V–2 R
तत्र भूम्यादिनाशः स्या- VIII–12
तत्त्रिकोणगते वापि VI–14 R
तत्त्रिकोणगते वाऽपि VI–19 R
तत्वमाकृतिरंकाक्षि XIV–12
तत्समानगते वर्षे दुःखं XIV–48
तदभावे स्वयं मृत्युर्दशा- VII–15
तद्गृहे रविचन्द्रौ चेत् XII–8
तद्राशिखेटगुणकैक्यफलानि XV–9
तद्राशिफलसंख्याभि- VI–14 R
तद्राशिफलसंख्यैश्च VIII–15
तद्वर्षे पापसंयुक्ते XIV·51
तन्नक्षत्रं परित्यज्य VII–12
तयोर्योगसमाब्दे तु XII–10 R
तयोः समागमर्क्षे च XI 6 R
तस्मिन् काले तस्य तस्य VI–14 R
तस्योच्चनीचराशौ वा XI–6 R
तादृशे भास्करे यस्मिन् XIII- 11 R
तावद्गोचरमन्वेष्यं XIII–22
तिग्मांशुधात्रीतनयौ गृहस्य XVI–196 R
तिर्यग्विश्वोर्ध्वनन्दं गिरी– V-2 R
तीक्ष्णांशोः शोध्यपिण्डे VI–19
तुर्ये कांतिबलारोग्यं XVI - 12
तुर्ये बंधुविकारः स्यात् XVI–21
तृतीयगः पुत्रकलत्रनाशं XVII–59
तृतीयगः सत्यपरं प्रशांतं XVII - 53
तृतीयगः सोमसुतः करोति XVII - 51
तृतीयसंस्थे त्रिदशेशपूज्ये XVII–75
तृतीयसंस्थो बहुभूषणाढ्यं XVII - 83
तृतीयसंस्थोऽर्कसुतः प्रसूते XVII–107
तृतीयसंस्थः कुरुते नृशंसं XVII - 91
तृतीयसंस्थः कुरुते प्रधानं XVII–67
तृतीयेऽरिक्षयः सौख्यं XVI–172
तृतीये रुक्बंधुवैरं सुखे XVI–89
ते तूच्चादिभगैः खेटै– I–8
तेषां बलाबलत्वेन भार्याया XI–21
तैरस्तारिभनीचस्थै– I–9
त्रयोदशमितैर्व्याघ्रान् XIV–67 R

त्रयोविंशन्मिते प्रोक्ता XIV-59
त्रिकस्तु संचारकुशावलंब IV-29
त्रीकोणं तु कथ प्रोक्तं III-1
त्रिकोणभावेषु यदल्प- III-3 R
त्रिकोणशोधनं कृत्वा VIII-10
त्रिकोणैकाधिपत्यर्क्ष- XII-18 R
त्रिद्व्येकाक्षयुतः शून्यो IV-26 R
त्रिभ्यः शोध्यास्त्रिकोणेष्व- III-9 R
त्रिंशता धनधान्याप्ति- XIV-67 R
त्रिंशद्भ्यो येऽधिकाक्षा अपि XIV-11
त्रिंशाधिकं तूत्तमवीर्यदाः XIV-11 R
त्रिंशाधिकफला ये स्यू XIV-11 R
त्रिंशाधिकाक्षसहितानि XIV-11 R

द (49)

दक्षिणाद्युत्तरांतश्च V-2 R
ददाति भौमजा रेखा VIII-2
ददाति शशिरेखा च VII-2
दशमभवनरेखाभ्योऽधिकं XIV-28
दशमे राजसन्मानः XVI-140
दशा द्वादशसञ्छिन्ना XV-49 R
दशानुकूलकालेन VI-12
दशाप्रवेशसमये XV-47
दशाफलस्य ज्ञानाय XIV-65
दशायाः शून्यभागे तु XV-49 R
दारागारे मन्दभांशे कुजांशे XI-16
दारिद्र्यं धर्मविघ्नं पितृसम- XVI-176 R
दिक्स्वाद्याष्टमदायवन्धुषु II-15 R
दिनकररुधिरौ प्रवेशकाले XVI-196 R
दिनमेकं द्विरेखायां XV-2
दिनेऽमुख्यग्रहवर्गकेषु IV-38
दुश्चेष्टा वा कर्मविघ्नः श्रमः XVI-65 R
दुष्टस्थानस्थिता ये च IV-37
देवाचार्ये वाहनस्थे XIV-26
देवो धवो धीगवशस्तमोरमा II-17
देवो धवो धीगो विष्णुः II-17 R
देवः सुम्भः समा रम्भा II-17 R
देशत्यागोऽर्कचन्द्रैः XIV-67 R
देहार्थहानिः सुतगे XVI-110
दैन्यं मार्गश्रमो धर्मे XVI-188
दैन्यं विवादो रोगश्च XVI-146
दौत्यादीनां बुधो येषां IX-20
द्यूतप्रसक्तं गणिकासुरक्तं XVII-64
द्यूनगे कांतिहानिः स्यात् XVI-174
द्यूने जरासृग्विकारा- XVI-8
द्यूनेऽर्थशय्याहेमाप्तिः XVI-34
द्यूनेऽर्थहानिः स्त्रीपीडा- XVI-63
द्रव्य रूपप्रधानं खलु V-15
द्रव्यं सुताप्तिर्विधुराम- XIV-67 R
द्वादशं च व्ययस्थानं IV-7
द्वादशांकहृताच्छेषं XIV-42
द्वादशादिहृताच्छेषं VI-19 R
द्वादशादौ तु गृह्णीयादेवं XV-25
द्वितीयगो भूमिपतस्करोत्थं XVII-74
द्वितीयगः कान्यसुतः सदैव XVII-82
द्वितीयगः सौख्ययुतः प्रसूते XVII-66
द्वितीयसंस्थो रविजः प्रसूते XVII-98
द्वितीयसंस्थः कुरुतेऽर्कपुत्रः XVII-106
द्वितीयसंस्थः प्रचुरप्रतापं XVII-2
द्वितीये धनवृद्धिः स्यात् XVI-2
द्वित्र्यादयश्चेद्द्युचरा भवन्ति XV-40
द्विवर्षं पञ्चरेखासु XV-3
द्वेधा न्यस्य विहंगमस्फुट- XIII-20
द्याद्यायाष्टतपः सुखेषु II-15 R

ध (18)

धनक्षयं तत्प्रतितुल्यवर्षे XII-10
धनवान्कीर्तिमांश्चैव XIV-67 R
धनादीनां यथा लब्धिः V-7
धर्मगे स्थितिनिधीहानिः XVI-129
धर्मार्थहानिस्त्रियमैः XIV-67 R
धर्मे कांतिसमृद्धिश्च XVI-40
धर्मे घातो ज्वराजीर्णे XVI-52
धर्मे दैन्यं स्थितेर्हानि- XVI-9
धर्मेऽघहानिः स्थानाप्तिः XVI-13
धर्मे धर्मार्थसौख्यानि XVI-114
धर्मे रक्तविकारः स्यात् XVI-77
धर्मेऽर्थमानमित्राप्तिः XVI-104
धर्मेऽर्थलाभः पूज्यत्वं XVI-80
धर्मे वाक्पटुतार्थाप्तिः XVI-157
धर्मे व्याधिश्रमौ वैरं XVI-175
धर्मे सूर्यः शीतगुर्बन्धुभावे IV-25

धीस्थे गोभूसुतप्राप्तिः XVI-103
धीस्थे वैरसुतोद्वेगो XVI-62

न (22)

न केन्द्रगेन्दौ बलसंयुते- XV-33
नगाधिकफला ये स्यू XIV-11 R
नन्दाक्षिभिर्धनाप्तिः स्यात् XIV-67 R
नयेनहीनं पुरुषं तृतीये XVII-11
नवमे मानभंगः स्यात् XVI-35
नवरेखालिखेत्प्राच्या- V-2 R
नष्टात्मजं नष्टधनं कुचैलं XVII-61
नाशस्तु सप्तेन्दुभिरष्टभूमि- XIV-67 R
नाशः सप्तेन्दुभिस्त्वष्टा- XIV-67 R
निक्षिप्तेऽष्टकवर्गे IV-41
निक्षिप्याष्टकवर्गकं सुरगुरो- X-16
निक्षिप्याष्टकवर्गकं निज- XV-48
निक्षिप्याष्टकवर्गमिन्दुतनय - IX-17
निक्षिप्याष्टकवर्गं मेषादि- IV-40
निघ्नावन्योन्यं च हारै- XV-41
निजसुतपतिताक्षहते X-35
निजोक्तसंख्याक्षयुताः XIV-15
निंद्यं कृतघ्नं पर [द्रव्य] रक्तं XVII-12
निश्चेतुं तत्र शक्नोति I-11
नीचास्तारिःफनिधनोपगतं XI-12
नूनं त्रिवर्गहानिर्भवति XIV-67 R
नेत्राग्निभिर्महोत्साहो XIV-67 R

प (50)

पंचकादिगुणाधिक्य XV-49 R
पञ्चभिः परमानन्दं IV-34
पंचमे पुत्रनाशः स्यात् XVI-173
पंचमे बंधुसुतयोः XVI-7
पंचमेऽर्थक्षयोऽजीर्णं XVI-33
पण्यलाभः सुखेऽन्नं च XVI-48
पत्नीपुत्रार्थमित्रान्नसुखं XVI-145
पराभवं मृत्युसमाश्वरोगाः XVII-48
पश्चात्तान्सकलान्कृत्वा XV-21
पापाक्षयुक्ते तु सदंभ- IX-8
पापानामुपचयं ज्ञात्वा V-2 R
पापारूढांशगे चन्द्रे XI-18
पापावेक्षितमीक्षितं न च X-29
पापैर्नान्वितवीक्षिते XIV-13
पापोऽपि स्वगृहस्थश्चे- IV-11 R
पामाज्वरार्तं परदाररक्तं XVII-77
पिण्डं संस्थाप्य गुणये- XII-18 R
पिण्डे द्रव्यागमश्चैकोन- XIV-61
पित्रादिकारकविहङ्गम- XIII-8
पुण्यं शुभं तत्पितरं IV-23
पुत्रार्थादिसमागमं XIV-32
पुत्रेशः पुत्रभावस्य समीपे X-31
पुत्रेशाश्रितभे तदंशकग्रहे X-33
पुत्रोत्पत्तिमुपैति सज्जनयुतं XVI-120R
पुत्रोत्सवसुखं धीस्थे XVI-190
पुंस्त्रीन्द्वष्टकवर्गयोरितर- VII-18
पुरवासदुग्धनाकं II-4
पूर्णाक्षर्क्षेन्दुजातानां VII-5
पूर्वं शोधनतो रवेर्नवम- VI-14
पूर्ववद्दिनमासाद्य XV-22
पूर्वोक्तगुणकारैश्च XV-26
पूर्वैरुक्त सौरिनक्षत्रकाले XIV-38
प्रथमे ज्ञे यमाद्यर्क्षात्क्रांति XVI-105
प्रथमे ज्ञे सिताद्यर्क्षात् XVI-102
प्रथमेऽब्जाद्यभाच्चंद्रे XVI-31
प्रथमेऽब्जाद्यभान्मंदे XVI-171
प्रथमेऽब्जाद्यभान्मोहो XVI-115
प्रथमेऽब्जाद्यभात्सौम्ये XVI-88
प्रथमेऽर्काद्यभाज्जीवे XVI-113
प्रथमेऽर्काद्यभाच्छुक्रे XVI-141
प्रथमेऽर्काद्यभात्सौम्ये XVI-85
प्रथमेऽर्के सिताद्यर्क्षा- XVI-20
प्रनष्टशीलं प्रचुरारिपक्षं XVII-29
प्रमाणगुलिकानीति- XIII-15
प्रयांति वियदब्दके सति XII-8 R
प्रभूतदुःखं सुजनैर्विहीनं XVII-58
प्रवासं दारसौभाग्यं IV-4
प्रश्ने यद्गुलिकाश्रितं X-34
प्रादक्षिण्यादिभानां सकल- XIV-19
प्रोक्तराशिर्यदा दारा XI-6 R

फ (5)

फलयोजनदृष्टान्तः V-16
फलाधिक्यं मृगोर्यत्र तत्र XI-13
फलाधिक्ये तु कोष्ठे तु V-2 R

फलानि चत्वारि यदीह IX-6
फलानि द्विगुणान्यत्र XIV-67

ब (43)

बंधुगे मानमित्राप्तिर्धीस्थे XVI-122
बंधुद्रोहापकीर्तिः स्या- XVI-46
बंधुनाशः सुखे धीस्थे XVI-54
बंधोऽष्टमे सुखेऽवज्ञा XVI-71
बंधुसौख्यं सुखगते XVI-169
बंधौ बंधुव्यथोद्वेगः XVI-184
बलहीना ग्रहा ये स्यु- IV-17
बहुत्वहरणे प्राप्ते XV-20
बह्वक्षाश्च ससौम्यलग्नमदपाः XI-10
बह्वक्षे भवने यदा भृगुसुतः XI-4
बालो बलिष्ठो लवणाङ्ग- XIV-2
बिन्दुं त्यक्त्वा रिःफरन्ध्रो XIV-34
बिन्दुपञ्चकयुक्तस्य XV-51
बिन्दुमध्ये कला शोध्या XV-44
बिन्दुर्भङ्गप्रदश्चैव IX-3
बिन्दुस्तस्य फलं शश्व- VIII-3
बिन्दुस्थितो देवगुरुः प्रसूते XVII-73
बिन्दुस्थितो दैत्यगुरुः प्रसूते XVII-89
बिंदुस्थितोऽर्कः प्रकरोति पापं XVII-9
बिंदुस्थितो भूतनयो यदाद्ये XVII-41
बिंदुस्थितः सूर्यसुतः प्रसूते XVII-105
बिंदुस्थितः सोमसुतोऽतिपापं XVII-57
बिन्दुः कष्टफलं चैव VII-3
बिन्दुः कष्टं नृपतिभयदो XII-3
बिन्दुः कष्टं भवति हि XI-3
बिन्दुः कष्टं विगतधन- X-3
बिन्दुः स कष्टफलदो VI-3
बिन्दौ स्थिते तत्फलसिद्धिकाल- V-4
बिन्द्वष्टके धरणिजेऽति- VIII-9
बिन्द्वाधिक्यं यत्तदागारमासे IX-16
बुधश्चतुर्थे कुरुते सुरूपं XVII-52
बुधस्य रेखया सौख्यं IX-2
बुधस्य संख्या शेषाणां III-9 R
बुधस्याष्टकवर्गे तत्स्थितौ IX-15
बुधान्नुर्यं कुटुम्बं च IX-4
बुधात्सुखफलैर्बन्धु- IX-4 R
बुधाद्यभात्प्रथमगे मोह- XVI-14
बुधाद्यभात्प्रथमगे देहपीडा XVI-152
बुधाष्टवर्गं संशोध्य IX-21
बुधेऽभीष्टफलप्राप्तिः XVI-93
बुद्धिं प्रमादं सुतभाच्च षष्ठा- IV-22
बुध्युन्मेषो न बुधस्याष्टक- IX-12
बुभुक्षास्त्रप्रहारश्च XVI-50

भ (44)

भगवन् भवताऽऽख्यातं I-1
भाग्यस्थानं गुरुस्थानं IV-5
भाग्ये जीवे सर्वसौभाग्यसिद्धिः XVI-120 R
भाग्ये वा तनुभेऽथ वोदित- XIV-14
भानोरष्टकवर्गके V-12
भार्यापीडाप्रसवनं XVI-194
भार्यापुत्रविलग्नजन्मपतयो X-26
भार्याभेदो बंधुवैरं XVI-109
भावं विलोक्य सदसत्फल- XIV-37
भावप्रवेशे सूर्यारौ XVI-196
भावस्य यस्यैव फलं IV-19
भुजंगवेदा नवसागराश्च II-17 R
भूचक्रे निहितेऽष्टवर्गजफले III-3 R
भूपतुल्ये भूपभयं XIV-56
भूमिचक्रमिति प्रोक्तं IV-41 R
भूमिजे सहजस्थाने VIII-7
भूमिपक्षे रोगपीडा XIV-67 R
भूमिलाभः कुलोत्साहो XVI-120
भूयसौवधनाबंधौ XVI-178
भृगुदारेशयुक्तर्क्षे XI-6 R
भृगोरष्टकवर्गे च XI-5 R
भृत्यनीचापवादः स्यात् XVI-185
भौमभ्रातृफलाहतस्य VIII-16
भौममार्तण्डलिप्ताहतिः XIII-11
भौमस्तृतीये विषयार्थलौल्यं XVII-43
भौमश्चतुर्थे कुरुते प्रतापं XVII-36
भौमस्य बाणतनयं II-6
भौमस्यार्थमहीसपत्न- VIII-1
भौमस्याष्टकवर्गेऽस्य VIII-6
भौमाच्च लग्नपर्यन्त- XIV-50
भौमात्तृतीयराशिस्थ VIII-7 R
भौमादेर्भवनद्वये खलु III-8 R
भौमाद्यभात्तनौ तत्स्थे XVI-177

भौमाद्यभात्प्रथमगे XVI–66
भौमाद्यभात्सिते तत्स्थे XVI–149
भौमाद्यभाद्गुरौ तत्स्थे XVI–121
भौमान्तं तनुतः कुजात्तनुलग्नं XIII–5
भौमाष्टकवर्गे यः फल VIII–4
भौमाष्टवर्गं संचिन्त्या VIII–13R
भौमाष्टवर्गे संचिन्त्यं VIII–14
भौमांशकगते शुक्रे XI-15 R
भौमा बलविहीनश्चेत् VIII–13
भौमोऽष्टमे भूतिमथोन्नतिं XVII–40
भ्रातृसत्व गुणं भूमिं IV–13

म (51)

मणिमुक्तादिरत्नानां XVI–167
मध्यात्फलाधिक लाभे XIV–28 R
मध्यात्फलाधिको लाभो XIV-28 R
मनोहरत्वादियुता बुधस्य IX–9
मयैतत् सकलं प्रोक्तं I–10
मन्दजीवार्कचन्द्राणां XIII–17
मन्दस्य चोत्करस्थानं XIII–3
मन्दस्य परावस्था II–12
मन्दस्याष्टकवर्गे यो राशि XII–6
मन्दः स्वात् त्रिसुताय– II–15 R
मन्दादिलग्नपर्यंतं XII–10 R
मन्दादि लग्नांतफलं XIV–46
मंदाद्यभात्प्रथमगे कीर्ति XVI–23
मंदाद्यभात्प्रथमगे धनसिद्धिः XVI–78
मदाद्यभात्प्रथमगे मदे XVI–189
मंदाधिष्ठितभाज्जीवे XVI–123
मन्दान्मन्दाष्टमाधीश XIV–41
मंदांशे पुत्रनाथे बुधशनि X–25
मंदांशे मन्दसंयुक्ते XI–14
मन्दादष्टमराशिगाक्षनिहते XII–16
मंदाष्टवर्गराशीनां XII–8 R
मन्दाष्टवर्गादथ रिष्टयोगे XII–15
मन्दाष्टवर्गोदित शुद्धपिण्डे XII–17 R
मन्देनास्य दृगाणरन्ध्र XIII–19
मंदेऽर्कभात्प्रथमगे प्रीति XVI–168
मरणं चतुर्दशांभः सक्रूरः XIV–67 R
मातुर्वियोगमस्तीति VII–16
मान सुकृतव्याप्तिांत्रिशत्या XIV–67 R
मानका तसुहृल्लाभः XVI–94
मानस्थिताल्लाभगृहे XIV–28 R
माने चेष्टा सुतस्थाने XVI–195
मार्गश्रमोऽरिभीस्तुर्ये XVI–15
मार्गश्रमो विवादो स्ववैमनस्यं XVI–111
मार्तण्डपुत्राष्टकवर्गे XII–8 R
मार्ताण्डाष्टकवर्गके VI–4
मित्रार्थाप्तिः सुखे धीस्थे XVI–162
मित्रोच्चभवनस्थश्चेत् IV–10
मिश्रं फलं भवति सागर– IV–27
मीनाद्यं मिथुनांतकं XIV–33 R
मीनेन्द्रालयवृश्चिक XIV–33
मुद्रादं विजयो धर्मे XVI–151
मुनिदिग्भियुगाशा III–9 R
मूर्तौ शरीरसंपत्ति– IV–1
मूढारिनीचगृहगे XII–13
मूर्खं निकृष्टं तु तथा XVII–10
मूलत्रिकोणनिजमित्र XV–11
मृत्युपद्वादशांशत्रिकोणे XIII–10
मृत्युभावेशभात्कोणनिघ्नं XIV–40
मेदिनीतनयभागनिवासी XI–15
मेषादिभानां सकलाष्ट XIV–11 R
मेषादियद्गृहगता वसु– IV–26

य (27)

यत्पञ्चविंशतिमुखा- XIV–25
यत्र खण्डेऽधिका रेखा XIV–33 R
यत्र स्थितः शीतकरो I–14 R
यत्राष्टवर्गेऽधिकबिन्दवः XIV–9
यथा लग्नाच्च चन्द्राच्च I–13
यथोदये चन्द्रमसः XIII–22 R
यदा महीदेवकुलप्रजाता X–10
यदायुर्यस्य खेटस्य XV–37
यदि संस्थितबिन्दुनां IV–34 R
यदि संस्थितरेखायां IV–34 R
यद्गोचरे जन्मगृहाद् I–15
यद्ग्रहस्य तु यद्भावे V–2 R
यद्यद्भावे चाखिलानां XIV–7
यस्मिन् राशिफलं हीनं XIV–10
यस्यां तत्तद्भावहानिं च XIV–39
यस्याष्ट तस्य·भारत्या IX–7
यानाधीशे लग्नगे वाहनस्थे XIV–23

यावदोजर्क्षभागाश्च X–16 R
यावद्विन्दुर्लग्नगस्तावदीय XIV–21
यावन्त्यस्तुहिनरुचेः VII–4 R
ये चावसानरिपुरन्ध्र- XIV–6
ये तुङ्गराशिस्वसुहृद् XIV–5
ये शुक्राष्टकवर्गके XI–5
येषु येषु फलानि स्युः XI–5 R
येषु राशिषु सूर्याद्या I–14 R
योगशतो धनपारं II–8
यो राशिः फणिनाश्रितो- XIV–31

र (42)

रवित्रिक्षे फलैर्हीने XV–54
रविमन्दगुरूणां च V–2 R
रविमुख्यनभोगदत्त XV–12
रविरुधिरौ भवनं प्रविशन्तौ XVI–196 R
रवेर्देवार्चनास्थानं XIII–2
रव्यादिखेटस्थितराशि- XV–13
रसशररेखा यावत्फल- XIV–64
राज्ञो भयं तिथिमितं- XIV–67 R
राज्यादिफलप्राप्तिः कथिता XIV–67 R
रामपक्षयुते मासे XIV–67 R
राशिचक्रं लिखेद्भूमौ II–2 R
राशितुल्यानि वर्षाणि XV–23
राशिद्वयं सद्युचरं न III–8 R
राशेः शून्यगजांशगे V–13
राश्यष्टभागप्रथमांश- V–2 R
राश्यष्टांशनायकाः v–2 R
राहुयुक्तगुरुराशिगे XIII–9
रिपुस्थानगते सौख्य XVI–39
रिःफाधीशो मन्दगेहो- XIV–22
रुद्रेषाब्धश्रमा छिद्रे XVI–19
रुद्रः परं गह्वरभैरव- XIV–3
रुद्रैः प्राप्याभिशापं च XIV–67 R
रेखागतो देवगुरुः प्रसूते XVII–65
रेखा जैवी जनयति सदा X–2
रेखाबिन्दुकयोस्तु शोधितपदं IV-35
रेखाभिर्दशभिः शस्त्रात् XIV–67 R
रेखाभिर्नवभिः सर्पाद् XIV–67 R
रेखाभिः सप्तभिर्युक्ते XIV–67 R
रेखायां वत्सरो ज्ञेयः XV–5
रेखाश्रितस्तीक्ष्णकरः प्रगल्भं XVII–1
रेखाश्रितो दैत्यगुरुः प्रसूते XVII–81
रेखाष्टके फलं पूर्णं XV–45
रेखास्तिर्यङ्नवोर्द्ध्वं V–2 R
रेखास्थाने तु सम्प्राप्ते V–5 R
रेखास्थिताद्ये क्षितिवित्तलाभं XVII–33
रेखास्थिताद्ये हिमरश्मिमाली XVII–17
रेखास्थितः सूर्यसुतः प्रसूते XVII–97
रेखास्थितः सोमसुतो यदादौ XVII–49
रोगाब्धाभिसुहृद्रदाः XVI–37
रोगाशाचाङ्कयाप्तं धनसुत– XVI–176 R
रोगोऽष्टमे शुभे पूजा जयश्च XVI–49
रोगोऽष्टमे शुभे हानिर्मानार्थौ- XVI–74

ल (37)

लग्नभात्प्रथमे चंद्रे XVI–53
लग्नभात्प्रथमे जीवे XVI–136
लग्नभात्प्रथमे ज्ञेऽर्थ XVI–108
लग्नभात्प्रथमे भौमे XVI–81
लग्नभात्प्रथमे मंदे XVI–192
लग्नभात्प्रथमेऽर्केऽत्र XVI–26
लग्नभात्प्रथमे शुक्रे XVI–164
लग्नस्थिते हिमकरे यदि XIII–1
लग्नस्येन्दोर्गुरोश्चैतद् X–20
लग्नं गते दिनकरे रिपुनीचभागे VI–7
लग्नाच्चंद्राद्गुरुस्थाने VI–11
लग्नात्कामपकारकौ XI 23
लग्नात्तु मन्दान्तमथो XII–9
लग्नात्प्रभृति मन्दान्त- XIV–47
लग्नात्प्रभृति मन्दान्तं XII–10 R
लग्नात् षष्ठत्रिदशायगः II–15 R
लग्नादष्टमराशौ चन्द्राद्वा XIV–53
लग्नादारभ्य सूर्यात्मज XIV–49 R
लग्नादासुतलाभरन्ध्र- II–15 R
लग्नादिमन्दान्तफलै- XII–10 R
लग्नादिलग्नचरमाक्ष XII–10 R
लग्नादिव्ययपर्यन्तं I–7
लग्नादिशन्यत्लगत XIV–45
लग्नाद्यृक्षचतुस्त्रिकोण XIV–18
लग्नाम्ब्वात्मजकाम XIV–17
लग्नेन्द्वर्क्षाणां च यो XV–38

लमन्द्वोर्भाग्यभं जन्म- XI–6 R
लाभगृहस्य च सुनभा XIV–30
लाभस्तन्श्याकारं गुणेषु II–11
लाभहानिर्नवमगे XVI–191
लाभहानी सुखगते XVI–134
लाभे भूनाम्रमानाप्तिः XVI–65
लाभे मिष्टान्नमारोग्यं XVI–10
लाभे स्निग्धजनार्थान्न XVI–36
लाभोत्साहौ सुखे पुत्रे XVI–79
लाभोऽष्टमेऽथ नवमे XVI–107
लूतःसीहनटं कुलान्त- II–5

व (33)

वक्रस्तूपचयेष्विना- II–15 R
वक्रोच्चोपगता निजाक्षपतना X–13
वर्तते रविरेखा च VI–2
वसुपक्षे युते मासे XIV–67 R
वसुभिर्जातिहीनः स XIV–67 R
वाक्योक्तबिन्दून् प्रस्तार्य V–2 R
वागीशात्मजभे यदक्षपतना X–45
वागीशाष्टकवर्गतः खलु X–12
वादाध्वदैन्यं पुत्रस्थे XVI–128
वारुण्यां तु तुलाकीटौ IV–41 R
वित्तक्षय थियमरातिभयं XVI–92 R
वित्तेश्वरस्य दिग्भागे XIV–19 R
विदेशसेवाविरतं कृतघ्नं XVII–30
विद्याविनीतं सुविवेकयुक्तं XVII–21
विफलं गोचरगणितं XIII–22 R
विलग्नशनिमध्यगानि च XII–18
विवादवैराणि पृथग्विधानि XVII–44
विवाहव्यवहारादि VI–4R
विंशत्या व्ययकलहः XIV–67 R
वृद्धिचिंता सुखोत्साहाः XVI–90
वृद्धिप्रसादे छिद्रस्थे XVI–91
वेदादिबिन्दुयुतकोण VII–10
वेदाश्विभिर्बन्धुहीनो XIV–67 R
वेदाहते त्रिदशपूजित- X–37
वैपरीत्ये तु तत्रैव VIII–11
वैराग्यरुक्श्रमावज्ञा XVI–97
व्ययकलहौ विंशतिभि- XIV–67 R
[illegible] XVII–47
व्ययार्थसुतसंस्थैश्च X–21
व्याकुल्यं स्त्रीकलहः XVI–47
व्याधिछिद्रशत्रुक्षयश्छिद्रे XVI–170
व्रणस्तुर्येऽग्निभीर्बन्धो XVI–76
व्रणो वह्निभयं छिद्रे XVI–179

श (58)

शतादूर्ध्वं तु तत्पिण्डं शत XV–8
शतादूर्ध्वं तु तत्पिण्डं मण्डल XV–28
शत्रुक्षेत्रे त्रिभागोनं XV–19
शनिगुरुकुजरवि- V–2 R
शनैश्चरः सप्तमगो विधत्ते XVII–103
शनैश्चरास्थितस्थानादष्टमं XII–4
शन्यष्टवर्गे तदिताप्तराशी XII–14
शरादिबिन्दुस्थितराशियातः IV–32
शशितनयाष्टकवर्गे IX–5
शिरोऽर्तिदाघज्वरतापमुग्रं XVII–42
शिष्टानीह फलानि यानि VI–15
शीतांशोरष्टवर्गे बहुफलभवने VII–4
शीतांशोस्तच्चतुर्थस्थित VII–21
शीर्षोऽस्य सूर्य इह XIII–4
शुक्र विवाहकर्माणि IV–15
शुक्रश्चतुर्थे कुरुते धनाढ्यं XVII–84
शुक्रस्तु षष्ठे कुरुते मनुष्यं XVII–86
शुक्रस्याखिलभोगवत्व XI–1
शुक्राज्जामित्रतो लाब्ध- XI–6 R
शुक्रात्सप्तमभाग्यपौ XI–6
शुक्राद्यभात्प्रथमगे जीवे XVI–130
शुक्राद्यभात्प्रथमगे पीडा XVI–186
शुक्राद्यभात्प्रथमगे शुक्रे XVI–158
शुक्राधिष्ठितभाद्भौमे प्रथमे XVI–75
शुक्रान्मन्दे त्रिकोणस्थे XI–20
शुक्राष्टवर्गे तद्युने XI–
शुक्राष्टवर्गे संशुद्धे XI–5 R
शुक्रास्ताक्षहते पृथक् XI–22
शुक्रांशकसमाना स्त्री XI–19
शुक्रो द्वितीये सरुज विधत्ते XVII–90
शुक्रो विधत्ते खलु सप्तमस्थो XVII–87
शुक्रोऽष्टमस्थः कुरुते विशोकं XVII–96
शुद्धपिण्डं गुरोर्हत्वा X–39
[illegible] VIII–6

शुभग्रहाणां संयोग- XIV–49
शुभदृष्टे च तत्रैव X–16 R
शुभा च कथिता रेखा IV–32 R
शून्याक्षगे शशिनि कर्म VII–6
शून्याक्षे चतुरस्रके XV–49
शून्यागारं तरणिशशिनो- VII–8
शून्येनोक्तं दशमं याल्पा II–14
शून्यो राशिरनिष्ट एव V–11
शेषर्क्षे च शनौ याते VII–22 R
शेषाः स्वमानगुणिता III–9 R
शैलाशावसुसागरा- III–9 R
शोकमार्गश्रमा दैन्यं XVI–5
शोध्यपिण्डं शनेर्लम्भा- XII–18 R
शोध्यादिगुणनं कृत्वा XV–7
शोध्यावशिष्टद्वयबिन्दु VI–9
शोध्यावशिष्टानि गुणी- III–9 R
शोध्यावशेषं संस्थाप्य III–9 R
शोध्यं राशिद्युचरगुणकैः XV–28 R
शौक्री रेखा जनयति नरं XI–2
शौर्योद्यमा पुत्रस्थे XVI–150
श्रिया विहीन विकृतं गतत्रपं XVII–15
श्रीमतिधनिकं गौणीतारं II–10
श्रीमत्ता तु विचिन्त्या XIV–29
श्रीमानर्थवलभबन्धु XIV–16

ष (11)

षट्पञ्चबिन्दुसहिते तनुगे XII–12
षष्ठस्थितः शीतकरस्य पुत्रो XVII–62
षष्ठे-रिनाशं प्रकरोति सौम्यो XVII–54
षष्ठेऽरिनाशं कुरुते महीजः XVII–38
षष्ठे रुक् शून आरोग्यं XVI–3
षष्ठेऽर्कजः शीलधनं प्रसूते XVII–102
षष्ठे शनिः पापयुतं प्रसूते XVII–110
षष्ठे सितः सर्वजनाभिभूतं XVII–94
षष्ठे सुरूपं सुभगं मनोज्ञं XVII–22
षष्ठे सुरेज्यो कुरुतेऽक्षरोगैः XVII–78
षष्ठे स्थितः शत्रुगणैः पराजितं XVII–14

स (137)

संकरस्याविरोधश्च I–6
संक्रात् तत्फलानांच I–2
संक्रमदिने ग्रहाणाम- XIV–67 R
सख्या नवाशतुल्या वा X–24
सखेचराखेचरबिन्दुसाम्ये III–8 R
सग्रहाग्रहतुल्यत्वात् III–8
सदा लवांशौ कुरु XV–42
सद्वृत्तलाभसुतलात्म IV–30
सन्तानप्रतिबन्धमाहु X–30
सन्नाहे वनमासेदं III–9 R
सपापभागगे विधौ XI–20 R
संपीडित भूपतिना सदैव XVII–27
सप्त चेद्राज्यलाभः V–8
सप्तघ्ने गुणसंचये सुखहृते XII–17
सप्तत्रिंशद्धनस्याप्ति XIV–67 R
सप्तदशभिर्दुःखमष्टा- XIV–67 R
सप्तभिर्मरणं प्रोक्तम- V–9
सप्तविंशतिभिर्लब्ध- XV–27
सप्तविंशतिवर्षाणि XV–16
सप्तविंशोद्धृताल्लब्धं XV–15
सप्ताहते गुणचयेऽत्र X–38
सप्ताहते सुखहृते X–36
सबिन्दुगः सर्वफलप्रदः V–5
समुदायदशामार्गे XV–32
समुदायाष्टकवर्गे जन्मनि XIV–52
समुदायेन भिन्नायु- XV–31
समूलाष्टकवर्गे च यत्र XII–7
सर्वग्रहाणां ग्रहितेऽष्टवर्गे IV–27 R
सर्वग्रहाणां रेखैक्यं कुर्या XIV–54
सर्वग्रहाणां रेखैक्यं शक XIV–55
संशोध्य पिण्डं सूर्यस्य VI–19 R
संशोध्य पिण्डं सूर्यस्य VI–19 R
संशोध्याष्टकवर्गमैन्दु- IX–13
ससप्तबिन्दुस्तुरगादियान- IV–31
ससप्तबिन्दौ सह लक्ष्मणेन X–11
सहेमवस्त्रलाभश्च XIV–67 R
साधु पृष्टं त्वया ब्रह्मन् 1–5
सामान्यांशो विशेषांशो I–12
साष्टबिन्दुफलकोणकेन्द्रगे XI–11
सुखगे गुरुर्मुख्यं XVI–131
सुखनाथदशायां तु VI–13
सुखवस्त्रान्नयोषाप्ति- XVI–118
[illegible]

सुखार्थहानिर्मृतिगे XVI–132
सुखेंऽरुक सुते मानपुत्रा- XVI–58
सुखे च ज्वरगुह्यार्त्ती XVI–73
सुखेऽजीर्णकपचयः द्यूने XVI–156
सुखे ज्ञे हर्षविजया XVI–106
सुखे मानकलावाप्ति XVI–125
सुखे मानार्थहानिः स्यात् XVI–153
सुखे मित्रार्थसिद्धिः स्यात् XVI–67
सुखेऽरिव्यसनर्द्धिः स्यात् XVI–142
सुखे वरस्त्रीभोगाप्तिर्धीस्थे- XVI–27
सुखे वातज्वरानर्थौ XVI–51
सुखे सुवाक्यधर्मार्थां XVI–42
सुखे सुहृदविश्वासो XVI–181
सुखे स्त्रीगृहगोभूषा XVI–165
सुखे स्त्रीसुखविद्यार्थां XVI–45
सुखे स्यात्कलहो मोहः XVI–100
सुखे स्वबंधुमानाप्तिर्धीस्थे XVI–159
सुखे स्ववैरिसंत्रासः XVI–70
सुतदुहितृजननकालादेशे X–44
सुतस्थे गौरवं मानः षष्ठे XVI–138
सुतीर्थयानादिकपुत्रलाभैः XVII–85
सुतीर्थलाभं खलु पंचमस्थः XVII–37
सुदशायामनल्पाल्पं XVI–197
सुवर्णताम्रपात्रादि लाभो XVI–84
सूरेर्भूपतिपट्टबन्धविभवा X–1
सूर्यचन्द्रौ तथा रिःफे II–21
सूर्यजाल्लभमृत्व्वीश्वरांतं XIV–44
सूर्यस्याष्टसु बिन्दुषु VI–1
सूर्यस्यैवाष्टवर्गेण VI–18
सूर्यास्थितर्क्षाज्जनक- IV–21
सूर्यात्पुत्रगमः सदान II–22
सूर्यादि कल्पयेत्त्वन्ये VI–19 R
सूर्यादिलग्नपर्यंतमे- XV–49R
सूर्यादिलग्नान्तसमेत XIV–4
सूर्याद्यक्षयुते सितास्तभवने XI–8
सूर्याद्येष्वपि वीर्यवत्सु V–14
सूर्याधिष्ठिततत्तनूज VI–6
सूर्याधिष्ठितभाच्चंद्रे XV –29
सूर्याधिष्ठितभात्भौमे XVI–57
सूर्याष्टवर्गेण पितुर्मृतौ VII–22
सूयाष्टवग यच्छून्य VI–4 R
सूयादौ फलदावादौ XVI–196 R
सेनान्योर्दर्शनं स्यात् VIII–5
सौम्याक्रान्तं यदि सुखकरं XIV–35
सौम्यैर्जुष्टं शुभं ज्ञेयं XIV–33 R
सौम्याः सिद्धिकरा ज्ञेया IV–9
सौम्यो नरं सप्तमगो XVII–63
सौरस्तृतीयः कुरुते प्रधानं XVII–99
सौरी रेखा जनयति फलं XII–2
सौरेर्ग्रामपुरादिकाधिपतिता XII–1
सौरोऽष्टमस्थः कुरुते दरिद्रं XVII–112
सौरो विधत्ते खलु सप्तमस्थो XVII–111
सौरः सदा पंचमगः प्रसूते XVII–109
स्त्रीचतुष्पदमित्राप्ति- XVI–92
स्त्रीणां जीवसुतास्थितै- X–43
स्त्रीजीवाष्टकवर्गं आर्यसुतभे X–40
स्त्रीमित्रभृत्यसौख्याच्छादन- XVI–112
स्त्रीलाभयुक्त खलु सप्तमस्थो XVII–7
स्थानकीर्तिसुखं छिद्रे XVI–163
स्थानमानार्थधर्माप्तिः XVI–6
स्थानवस्त्रार्थलाभः स्यात् XVI–117
स्थानशक्तिक्षयौ बंधौ XVI–82
स्थानस्थित देवगुरुप्रसक्तं XVII–50
स्थानानि यानि प्रतिपा- II–16 R
स्थानानीष्टफलप्रदानि II–16 R
स्थानार्थपुत्रस्त्रीसौख्य XVI–119
स्थानार्थलाभौ छिद्रस्थे XVI–43
स्थाने चतुर्थे प्रकरोति मानं XVII–20
स्थानेऽष्टके बिन्दुगतः शशांकः XVII–25
स्थानेऽष्टमे देवगुरुः प्रसूते XVII–80
स्थानेऽष्टमे तीक्ष्णमयूखमाली XVII–16
स्थानेऽष्टमे दैत्यगुरुः प्रसूते XVII–88
स्थानेऽष्टमे पुत्रधनैः समेतं XVII–8
स्थानेऽष्टमे सूर्यसुतः प्रसूते XVII–104
स्थानेऽष्टमे सौख्यहिरण्ययुक्तं XVII–24
स्नाने च पाने च फलाधिकाशा VII–7
स्यात्सप्तमे वैरमनल्पमुग्रं XVII–31
स्वजनार्थक्षयो क्रियानाशो XVI–116
स्वज्ञातिदुःखं द्विभुजस्तु XIV–67 R
स्वबंधुवरं दशमे XVI–148

स्वभावं बुद्धिविस्तारं IV–3
स्वमित्रांशगतो वापि XI–6 R
स्वरं सत्त्वं विक्रमं च IV–2
स्वर्क्षोच्चोपचयस्थाने XIV–66
स्वल्पमध्यबहुमान XV–29
स्वस्मिन्नष्टकवर्गके बहुफले XII–5
स्वादर्कः प्रथमाद्यबंधु II–15 R
स्वादर्कादिकभतो II–15
स्वार्थस्थताक्षनिहते IX–19
स्वेषु स्वेष्वष्टवर्गेषु IV–18
स्वोच्चमित्रादिवर्गस्थाः IV–36
स्वोच्चस्थाऽपि शुभो IV–11 R
स्वोच्चस्वके गुरुसुखो· VIII–8
स्वोच्चेऽथवा निजगृहे X–9

ह (9)

हतारिपक्षं नियतं प्रसूते XVII–70
हतारिपक्षं प्रकरोति षष्ठे XVII–7
हस्त्यश्वयानैः सहितं द्वितीये XVII–18
हित्वा सौम्यगुरू शेषाऽ II–19
हिरण्यवस्त्रलाभः स्यात् XVI–32
हिरण्यवित्तार्थसुबुद्धियुक्तं XVII–68
होराबन्धुप्राप्तिभावत्रयेषु XIV–24
होरायाश्चन्द्रिकाख्यायां X–15
होराशशीबोधनशुक्र· V–2

INDEX

The Roman and Arabic numerals against each item refer respectively to the chapter to which it belongs and to the number of the Sloka therein. (A.V. stands for Ashtakavarga. p.— refers to page. n.— refers to notes).

A

AFFLICTION(S) — Period of — XII-9, 10 ; XIV-40, 44-46.

AGRICULTURAL — XII-5.

AIRAVATA YOGA — p. 192.

ANCESTRAL PROPERTY — Inheritance of XIV-13.

ANTARDASA — Determination of order — XV-39-42. — of the lord of a *bhava* — effect of — XV-50, 51. System to fix — from Ashtakavarga XV-50-54.

APACHAYA — II-16.

APPARELS — purchase of — XI-4.

ASHTAKAVARGA — Additions of *bindus* in different *bhavas* to obtain cardinal directions — IV-40, 41. — Computation of — preparation of a chart of — p. 6n. — of the Sun in the Standard Horoscope p. 28n.— Of all planets p. 32.— Of Lagna — II-18-21. — Of Rahu — II-22. — Order of donors to be followed for elimination of *bindus* of — II-15 ; n. – System explained — I-13, 14. — Tables giving auspicious places pp. 23, 24n. — To be prepared from Chalita Kundali — p. 8n.

AUSPICIOUS DEEDS — Time to undertake for success — VI-6.

AYUS — Contributed by a planet for the native XV-1-4 ; — Reduction in — Due to various causes XV-18-29. — System of finding — from Ashtakavaraga (See also under life) XV-1-48.

AYUSPINDA — Definition of XV-8.

B

BACK — Affliction to XIII-4.

BANDHU — definition of XIV-18.

BED — Acquirement of chamber — direction of — XI-4, 12 ; XIII-2.

BHAVA (S) — Auspicious and inauspicious directions IV-40-42. Conditions for prosperity of a — *bindus* XIV-7, 15, 16.— Consideration of — as a Lagna IV-19. Consideration of effects of planets (malefic and benefic) in a — IV-8-11. Considerations to be made from different — IV-1-7. Destruction of the effects of a — XIV-37,38. Effects due to —I-7-12. Effects of — *Bindus* contained in several — XIV-1 ; — When occupied by benefics and malefics I-7-9, 15. Gauging the capacity of a — p. 53n. Good—XIII-21, 22. Good and bad position of planets in different — I-13. Good and bad effects XIV-37-39. Kakshya division of a — p. 63n. Minimum number of *bindus* prescribed for — XIV-12. Occupied by benefics and malefics — effect of — IV-8-10. Period for good or bad effect of a *bhava* XIV-38. Strength of— according to number of *bindus* in individual Ashtakavarga IV-26, 27. Transited by many planets — effect on XIV-8, 9. Time of fruition of the effects of a — V-4 and notes.

BHERI YOGA — effect of — p. 192.

BHINNASHTAKAVARGA — Of the Sun

and other planets in the Standard Horoscope pp. 32, 33.

BHINNAYUS DASA — when to apply XV-33, 34.

BINDU(S) — As a benefic point denoted by 'O' — p. 5n. Computation of — in proper *bhavas* II-3. Definition of — p. 5n. Difference in — and *rekhas* — effect of IV-35. Effect of — in a *bhava* position to be predicted in eight ways II-3. Number of *bindus* in Samudayashtakavarga — effect of —in particular cases p. 26n. Maximum and minimum number of — in a *bhava* p. 31n. Order of the donors of — p. 25. Samudayashtakavarga — II-17. To be recorded from the houses (*bhavas*) occupied by the planets and the Lagna in preparing Ashtakavarga of each planet II-13. Total number of — received by several planets II-17. — received by Lagna p. 34.

BRIDE (BRIDEGROOM) — (See under Venus also). Direction of a place from where to be selected — for happy marriage XI-10. Janmarasi of — auspicious in certain circumstances VII-17-20.

BROTHERS (SISTERS) — Benefit to native through — VIII-16. Consideration of — from the Ashtakavarga of Mars VIII-14,15. Effect for — to be considered from the Karaka (Mars) IV-20. Longevity of — VIII-13; pp 96, 97, Misfortune (or death) to — of Kinsmen IX-13, 14. Number of — VIII-6, 7; p. 97.

BRUISES — Danger from XIII-5.

C

CARDINAL DIRECTION(S) — Location and use of — for different purposes XIII-2, 3. — Location of — from Chara and Sthira chakras IV-40-42.

CATTLE — Location of place for — X-7.

CHARACTER — (See under person).

CHILD(REN) — Adoption — conditions under which there is a possibility of — X-25. — When not possible X-26, 28. — Affliction to — p. 153n. For being blessed — X-21, 22. — Birth of a — X-31-46. — Condition for early or late birth of a — X-31-32. Consideration of — IX-4; XIV-32. Matters relating to — to be determined from the Ashtakavarga of Jupiter X-12-15. — Methods of finding out number of — X-14, 16-20, 24. — Natural — rare possibility in certain cases — X-29, 30. — Short life of — XII-11. — Time when impregnation may take place for the birth of a — X-7.

CONCEPTION — possible period of — p. 113n.

COURT CASES — Success in — IX-17.

COWHOUSE — Location of — XIV-20.

D

DAY-TO-DAY PREDICTIONS — method for — XIV-54-67.

DANGER — apprehension of — XII-6; XIII-5.

DAMARA YOGA — effects of — p. 192.

DASA(S) — Bhinnayus (See under Bhinnayus) — Auspicious — XV-43.—effect of—on a native XIV-197. Judgement of a — after consideration of A.V. of planets IV-18. Order — Determination of XV-37-42. Period of planetary — XV-21-23. Samudaya — of a native when to apply XV-35, 36.

DAUGHTER — birth of — XI-2. (See under child also).

DEATH — Accidental — apprehension of — XII-14; XIII-6. One's own

— possible period of — VI-18; VII-8; XII-6-10, 16, 17; XIII-8-20; XIV-41-43, 53. One's own and of relatives to be considered from Karaka planets XIII-7. Of relatives — period to find — XIII-7, 8.

DELINEATIONS — General I-12. — Particular I-12.

DIRECTION(S) — Auspicious or otherwise — to be decided on particular number of *bindus* in the combination of *bhavas* IV-40. Cardinal — containing highest and least number of *bindus* — effect of IV-40 41.

DISEASES — Period of — XIV-45-48, 50, 51.

DONORS — Order of — of *bindus* mentioned in Brihat-jataka p. 25. In respect of seven planets and the Lagna — II-17. Table of — p. 28.

DUMBNESS — conditions for — IX-5.

DUNGCAKE — site for — XII-5.

E

EDUCATION — Success in — IX-15-17.

EFFECTS — variations in — in transit — I-15.

EKADHIPATYASHODHANA — II-15. — Meaning of — p. 40n. Nirayana positions of planets to be considered for reductions in respect of — p. 65. Rules regarding — III-4-8; p. 44n. When to be carried out — III-4.

EXPENSES — frequent — XI-3.

EXPENDITURE — Less or more — conditions for XIV-16.

F

FACE — Afflictions to — XIII-4.

FAMILY WELFARE — to be considered from the 4th house from Mercury IX-4.

FATHER — Administrative powers and fame of — VI-9. Appearance and stature of — IV-21 Brothers, sisters, etc. of — IV-21-23. Demise of — VI-10-15 XIII-78. Effects for — to be considered from Karaka (Sun) IV-20. Fame of — IV-21. One's separation from — VII-16. Positions of Saturn, Jupiter and Sun to be considered to determine the possible time of death of — VI-16, 17. Things to be considered about — IV-12.

FIREWOOD — Places for — XII-5; XIII-3.

FOREIGN COUNTRY — Travel to — XII-9.

G

GHATAKA — meaning and effect of — XIV-18.

GOCHARA — Effect of a planet placed in favourable/unfavourable position V-14. Effects to be considered of a — p. 232n. Effects of transits of various planets through different *bhavas* — Sun's A.V. XVI-1-28; Moon's A.V. XVI-29-56; Mars' A.V. XVI-57-84; Mercury's A.V. XVI-85-112; Jupiter's A.V. XVI-113-140; Venus' A.V. XVI-141-167; Saturn's A.V. XVI-168-195.

GRAHAGUNA YOGA — Definition of — III-9.

GRAHAPINDA — Definition of — III-9; pp. 44, 45n.

GRAHA MULTIPLIERS — Table of — p. 43n.

GULIKA — Pramana — Definition and uses of — XIII-15, 16. Rising time of — p. 123n. Transit of Sun, Moon or Jupiter over the — effect of X-34.

H

HAPPINESS — Conjugal — XI-5. — Loss of — XII-18.

HEAD — Afflictions to — XIII-4.

HEART — Afflictions to — XIII-4.

HOUSE — of death — XII-4.

HUSBAND — Death of — XI-23. Effect for — to be considered from Karaka planet IV-20. Prosperous life of — Dependant upon Janmarasi of wife VII-20.

I

INCOME — Less or more than expenditure — conditions for XIV 16.

INTELLIGENCE — lack of — IX-12.

ISSUES — (See under child).

J

JANMARASI — of wife for prosperity VII-17-20.

JOINTS — Afflictions to — XIII-4.

JUPITER — Auspicious positions of — in his A.V. II-9. In conjunction with Moon — effects of X-11. In exaltation, Kendra, own or 9th house and associated with different number of *bindus* — effect of X-9. In unfavourable position — effect of — XIII-4. Passage through *bhava* containing highest number of *bindus* — effect of — X-5. Position at birth in different Kakshyas — General effects of — XVII-65-80. Things to be considered from — IV-14; X-4. Transit of — through *bhavas* containing 8-0 *bindus* in his A.V. X-1. Transit of — through the asterism obtained from multiplication of Shodhyapindas of planets by the respective *bindus* of — effect of — VI-17. Transit of — over Rahu — effect of — XIII-9. — over asterism occupied by lord of the 6th house — XIII-9. Transit of — through a Kakshya — having a *bindu* in his A.V. X-2. Transit — void of a *bindu* in his A.V. X-3.

JUPITER'S A.V. — cardinal direction to be selected for success from — X-6. Effect of position of Sun in a *bhava* with least number of *bindus* in — X-8. Matters relating to children to be considered from — X-12, 13.

K

KAHALA YOGA — effect of — p. 191.

KAKSHYA — effect of planets — when transitting a — V-2. Lords of — to be reckoned in a *bhava* from south to north V-2. Janmarasi of wife from — VII-19, 20. Method of dividing a *bhava* into — V-4n.

KARANA — p. 17n.

KARAKA(S) — effects of — IV-20. — for different persons (father, mother, etc.) p. 56n. — of a *bhava* when — is posited in a *bhava* p. 52n.

KARTIKEYA — worship of — VIII-5.

KATAPAYADI SYSTEM — p. 22n.

KEMADRUMA YOGA effect of — XIII-1.

KHANDA — with least and greatest number of *bindus* — effects of — p. 190-192. (See under life stages also).

KHAJANA — location of — XIII-3.

KING — audience with — VIII-5. Service of — in the direction having maximum number of *bindus* in Sun's A.V. VI-5.

KINGSHIP — conditions for VIII-8, 9; XIV-26, 27.

KINSMEN — loss of — IX-16.

KITCHEN — location of — XIII-2.

KNOWLEDGE — gain of — XI-2. Consideration of — X-4.

L

LAGNA — Auspicious positions of — from different planets. II-18-21. Consideration from — IV-1. Lord of — in 4th *bhava* with specified *bindus* — effect of — XIV-23.

LAGNA A.V. — Addition of *bindu* in — to Sarvashatakavarga — use of — p. 34-35n. Consideration of wife from — p. 145. Ayus contributed by — XV-23.

LAND — Favourable conditions for — to be determined from cardinal directions — VIII-12, 13. Loss of — XII-3. Purchase of — VIII-4.

LIFE — Happy — conditions for — XIV-13 Length of — one's — XIV-52. State of — XIV-28. Stages of XIV-33-36. Period of of a native Maximum period of XV-10, 13.

LOINS — Afflictions to — XIII-4.

LONGEVITY To be found from A.V. of Saturn XIV-52, XII-4. Effect of addition of *bindus* from other planets to Saturn, etc., and vice versa for determining — XIII-5, 6.

M

MADDHALA YOGA — effect of — p. 191.

MAHASHTAKAVARGA p. 173n. XIV-65.

MANDALA — Definition of — XV-17.

MANTRAS — Consideration of — IX-4, Initiation, etc. into sacred — X-5.

MANTRESWARA — p. 21n. p. 38n. p. 45n.

MARRIAGE — Conditions for — from the Moon's A.V. VII-17, 18. From Venus's A.V. — XI-20, 21. Date of — XI-22, p. 145. Determination of direction for prosperous — XI-5. Performance of — XI-4.

MARRIED LIFE — Happy or unhappy XI-20, 21.

MARS — Auspicious positions of — in his A.V. II-6, 6½ Additions of *bindus* from Saturn to — and vice versa effect of — XIII-5. In unfavourable positions — effect of — XIII-4. Position at birth in different Kakshyas — General effects on account of — XVII-33-48. Things to be considered from — IV-13, VIII-14. Transit of — in his A.V. with different number of *bindus* — Kakshyas — VIII-1-3. Transit of — through a *bhava* containing highest number of *bindus* in his A.V. VIII-4.

MATERNAL RELATIONS — Consideration of — IX-4.

MENTAL AGITATION — causes of — XII-3.

MERCURY Auspicious positions of — in his A.V. II-7, 8. Brings about dumbness IX-5. Effect of speech due to *bindus* in 2nd *bhava* from IX-5-11. In unfavourable positions — effect of — XIII-4. In Kendra or Trikona with different number of *bindus* — effect of IX-18. Position at birth in different Kakshyas — General effects on account of — XVII-49-64. Things to be considered from IV-13, IX-4. Transit of — in his A.V. with different number of *bindus* — Kakshyas — IX-1-3.

MIND — Distortion of — IX-12, XII-3.

MISERIES — Period of XII-3, XIII-5. XIV-45-48.

MISFORTUNE — Period of — XIII-6.

MNEMONIC(S) — In Ashtakavarga computation II-14. — Verses — II-4-13.

MOON — Auspicious positions of — in her A.V. II-5. In unfavourable positions — effect of — XIII-4. In depression and inimical house and certain other *bhavas* with 2-3 *bindus* VII-9. In exaltation and in certain *bhavas* with 4 or more *bindus* — VII-10. Position at birth in different Kakshyas — General effect of—XVII-17-32. Things to be considered from — IV-12. Transit in her A.V. with different number of *bindus* — effect of — Kakshyas — VII-

1-3. Transit through a *bhava* with different number of *bindus* — effect of VII-4-6.

MOON'S A.V. — Auspicious — Cardinal directions — VII-7.

MOTHER — Possible period of demise— — to be found out from Moon's A.V.— VI-18. Possible period of death — VII-16, 21. Separation from — VI-16. Effect for — to be considered from Karaka (Moon) — IV-20.

MULTIMILLIONAIRE — Conditions for VIII-8.

MULTIPLIERS — Graha — Rasi — III- -9 and notes.

MUSIC — Learning of — XI-4.

N

NETT EXCESS — of *rekhas* over *bindus* — effect of - II-16 and notes.

NETT EXCESS — of *bindus* over *rekhas* — effect of — II-16 and notes.

P

PARASARA - Method followed in the book in preparation of A.V. Chart — p-21n.

PARENTS — Demise of — VI-11.

PINDASHTAKAVARGA — p. 173n.

PLACES — Benefic and malefic in the preparation of A.V. — definition of — p. 17n. Capable of producing auspicious results — II-16.

PLANETS — Benefic — Advances the effect of a *bhava* IV-9. Capacity to produce good or bad effects IV-36, 37 and n. — Combined effect of — passing through Kakshyas having *bindus* or *rekhas* — V-6-10. Effect of — when associated with 8-1 *bindus* — IV-28-31. When passing through Kakshyas with or without a *bindu* — V-5, 11. In exaltation, etc., with different number of *bindus* — effect of — IV-36, 37. Malefic — destroys the effect denoted by a *bhava* — IV-8. Movement of — through different *bhavas* I-15. Effects to be judged after examination A.V. of — IV-18. — passing through a *bhava* — with certain number of *bindus* in his A.V. IV-32-34. Strength of — IV-17, 18. Transit of — through *bhavas* having greater number of *bindus* IV-39, V-3. Weak in strength — effects of IV-17.

PLANETARY POSITION — Interpretation of results from Kakshyas 267n.

POINTS — Benefic or malefic — p. 5n.

POSHAKA — XIV-18.

PRASNAMARGA — p. 17n, p. 39n.

PRASTARASHTAKAVARGA — Prepara- of — V-1, 2 and notes.

PREDICTION — day to day — method to find — XIV-54-67. Kinds of — I-7-12.

PRIVATE PARTS — Afflictions to — XIII-4.

PROGENY — (Ref. Children).

PROSPERITY — After 40th year — Conditions for — XIV-24. Judgment on — of a person — XIV-29, 30.

PRIVY — Location of — XII-5, XIII-3.

R

RAHU— Auspicious positions of—from different Planets — II-22. Bhinna A.V. of — use of — p. 36n. Conjunction with Jupiter — in Dhanus and Meena — effect of transit of Jupiter over — XIII-9. In 6th 8th, and 12 *bhavas* — effect of — XIV-31. Transit of — over trine rasis with ref. to Dwadasamsa *rasi* of the Lord of 8th — XIII-10, 11.

RAJAYOGA — Nullification of--XI-12.

RASICHAKRA — II-2.

RASIGUNA YOGA — Definition of — III-9.

RASI MULTIPLIERS—Table—p. 43n.

RASIPINDA — Definition of — III-9 p. 44n.

RECIPIENTS — of *bindus* — table — p. 28.

REDUCTION — Elimination of *bindus* in — II-15.

REKHA — As a malefic point— p. 5n, p. 17n, p. 27. Denoted by — "1" p. 5n. Difference in — and *bindus* — effect of — when in excess of *bindus* — IV-35. Total number of — for different planets. — p. 27.

RELATIONS — Loss of — IX-16, 21.

RELIGION — Consideration of — X-4.

RESIDENCE — Favourable condition for — to be decided from cardinal directions — VII-10-13.

S

SAKALA A.V. p. 173n.

SAPTAVARGA — Table p. 16.

SAMUDAYA *A.V.*—Definition of — p. 173n. — Planets associated with more or less number of *bindus* — effect of — XIV-5-6.— Total *bindus* — II-17, XIV-4.

SARVACHANCHACHAKRA — Application of — CHAPS. XVI-XVII — Explanation and chart — use of — for predicting result — p. 64.

SARVANGA YOGA — Effect of p. 192.

SATURN — Auspicious positions in his A.V. — II-12, 13. Additions of *bindus* from Lagna/Saturn to and vice versa — effect of — XII-9, 10, XIII-5, XIV-45-48. In combust or in inmical house-effect of — XII-13. In first *bhava* — effect of — XII-12. In unfavourable position — effect of — XIII-4. Position at birth in different Kakshyas — general effect on account of — XVII-97-112. Sign containing the least number of *bindus* — ascendent — and as solar month — XII-12. Things to be considered from — IV-16. Things to be considered from A.V. of — XII-15. Transit of — in his A.V. having different number of *bindus* — Kakshyas — XII-13. Transit of — through the asterism obtained from the Shodhyapinda of planets — effect of — VI-14, 15. VII-21, VIII-15, IX-21, p. 51n. XI-23 XII-16-18, XIII-7, 8. Transit of — through a *bhava* containing no *bindus* in his A.V.—XII-7, 8, 11. Transit of — in *bhavas* without a *bindu* in the A.V. of Sun and other planets IV-38. Transit of — through 9th house from Lagna or Moon VI-11. Transit of — through a *bhava* having no *bindu* in Mercury's A.V. — IX-13, 14. — Weak in strength — effect of — IV-17.

SCROTUM — Afflictions to XIII-4.

SERVANTS — Acquisition of — XII-5.

SEVAKA — XIV-18.

SEXUAL ENJOYMENTS — XI-4.

SHADVARGABALA — Tables — pp. 13. 14.

SHIVA — Workship of — VI-5.

SHODHYAPINDA — Definition of — II-9, p. 44n.

SHODHYAVASHISHTA — Definition of — p. 44n. In A.V. of any planet — effects after multiplications — by *bindus* of other planets — XIII-7.

SHORT LIFE — XIV-52.

SISTERS — (See under Children/Brother).

SNAKE-BITE — XIV-31.

SPEECH — Defect in — good — sluggish, etc. — IX-5-11.

SON — Birth of (see under child).

STHANA — A benefic place — p. 17n.

STHIRACHAKRA — IV-41, and notes.

STUDY — Commencement of — IX-15-17, 19, 20.

SUN — *Auspicious positions in his A.V.—II-4. Demise of father—possible time to find out from Sun's A.V. VI-10-17.—In Lagna* or in inimical or in debilitation with 2-3 *bindus* in his A.V. — VI-7. —In Lagna in exaltation with 5 or more *bindus* in—A.V. VI-7. In unfavourable position — effect of — In conjunction with Mars, Saturn or Mercury in Kendra — VI-9. In Jupiter s A.V. with least number of *bindus* — effect of — X-8. Position at birth in different Kakshyas — General effect on account of — XVII-1-16 — Things to be considered from — IV-12. Time of death of native or father with—in Kendra or Trikona with specific *bindus* — VI-8. Transit of—in his A.V. having different number of bindus—Kakshyas — VI-1-3. Transit of — through *bhavas* having different *bindus*—VI-4. Transit of—through a Kakshya having or not having a *bindu* in his A.V. — VI-12-15.

T

TABLES — Ashtakavarga tables pp. 23-24, *bhava* strength p. 15, *Bhavas* with Sandhis, p. 12, Donors and recipients p. 25, Lagna A.V. p. 34, — order of donors p. 25, planetary positions p. 11, Prastara A.V. (Sun) p. 61, Rahu s A.V. p. 35. Rasi and Graha-multipliers p. 43, Samudaya A. V. 172, 174, 175, Saptavargas p. 16, Shadvargabala pp. 13, 14, Trikona and Ekadhipatyashodanas pp. 45-47, p. 193, Ayus, Dasas, Antaras, etc., CHAP. XV.

TRAVEL — Foreign country — XII-9 — Loss in — XII-3.

TRIKONA SHODHANA — Different schools of thought — in preparing — Method adopted in the book *p. 38n. — Nirayana positions of planets to be considered for — p. 65 — Rules re : — III-1-3 p. 44n.*

TROUBLES — *Increase in — XII-3.* — Time of — XII-6.

U

UPACHAYA — II-16.

V

VASI YOGA p. 192.

VEDAS — Study of — X-5.

VEENA YOGA — Effect of — p. 192.

VEHICLES — Location of X-7.

VENUS — Auspicious positions of — in her A.V. II-10, 11. In Kendra or Trikona with different number of *bindus* — effect of — XI-11. In unfavourable positions the effect of — XIII-4. Occupation of houses or Navamsas of Mars and Saturn by — effect of — XI-14-15. Passage of — through a *bhava* containing highest number of *bindus* — effect of — XI-4. Position at birth in different Kakshyas — general effects on account of — XVII-81-96. Things to be considered from—IV-15. Transit of — in her A.V. with different number of *bindus* — effect of — Kakshyas XI-1-3.. Consideration of wife (see wife and bride).

VIDYA — Commencement of — (see study).

VYUHASHTAKAVARGA — p. 175n.

W

WATER — Location of — VII-7, XIII-2.

WEALTH — Ancestral — XIV-13.— Amassing of — X-5. Condition for getting — XIV-14. Consideration of — IX-4, X-4. Direction of deposit of — XIV-20. Immense — according to the number of *bindus* from 4th to 9th *bhavas* — XIV-25. Hidden — Conditions favourable for obtaining — XIV-14. Loss of — IX-16, XI-3, XII-

12, 18. Period of acquiring — XIII-6, XIV-32.

WEALTHY — XIV-25-28. When Jupiter occupies certain *bhavas* — X-8.

WIFE (WIVES) — Auspicious for the welfare of husband X-9. Character —'Complexion of — XI-16-19. Death of — XI-7. Death of — Simultaneous with husband — XI-23. Destroyer of husband's happiness — XI-16. Effect for — to be considered from Karaka Planet — IV-20. Favourable conditions for — to be determined from cardinal directions — VII-10-12. Janma asterism of — XI-8. Number of — XI-6.

WORSHIP — Location of direction — XIII-2, VI-5, VII-7, VIII-5.

WOUND (S) — Accidental — XII-3.

Y

YAMAKANTAKA — Position of — p. 121n.

YAVANACHARYA — p. 36n.

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* * *

GLOSSARY

Amsa (Varga)— Any division of a *rasi.*

Antara (Bhukti)— The sub-periods in the main period (Dasa) of a planet.

Apachaya Houses — The 1st, 2nd, 4th, 5th, 7th, 8th, 9th and 12th houses from the rising sign.

Apoklima — The 3rd, 6th, 9th and 12th houses from the rising sign. Cadent houses.

Ascendant — The zodiacal sign rising at the time of birth.

Astamgata (Moudhya)— Planets obscured by the Sun within certain areas on either side, as the result of which the planets lose their power. These critical degree-areas are : the Moon 12° ; Mars 17° ; Mercury (direct) 14°, (retrograde) 12° ; Jupiter 11° ; Venus (direct) 10°, (retrograde) 8° and Saturn 15°. cf. "Combust" in western astrology.

Ayanamsa — The arc of precession between the point of Vernal Equinox and the 1st point of Aries (Mesha) in the fixed zodiac.

Ayana (Uttara)— The northerly course of the Sun from Capricorn to Cancer in the tropical zodiac.

Ayana (Dakshina)— The southerly course of the Sun from Cancer to Capricorn in the tropical zodiac.

Ayus, Ayuspinda — The duration of life.

Bhava — One of the twelve mundane houses.

Bhavamadhya — Cusp or centre of the house.

Bindu — The small circular mark used to indicate a benefic position in the Ashtakavarga.

Chakra — The zodiac of 360°.

Chakrardhahani — Reduction undergone by planets posited in the visible half of the horoscope, i.e., on the clockwise arc from the Ascendant to the Descendant.

Chandralagna — The zodiacal sign occupied by the Moon at birth, i.e., the Moon-sign.

Chara rasi — A movable sign.

Dasa — The division of a man's life which is under the influence of a planet.

Dasamabhava — The 10th house.

Ekadhipatya Shodhana — Reduction of points in the two houses ruled by the same planet.

Gochara — The transit of planets through the zodiacal signs or houses of the horoscope.

Grahaguna Yoga — The aggregate of the products of the planet-multipliers and the *bindus* that remain in the *bhavas* occupied by the planets.

Janma Nakshatra — The asterism occupied by the Moon at the birth of a person.

Janma rasi — See *Chandralagna.*

Kaksh(y)a — One of the eight divisions of a *bhava* or *rasi* in the Ashtakavarga system.

Karaka — Significator.

Kendra — The 1st, 4th 7th and 10th houses ; angular houses.

Kundali — The horoscope.

Lagna — The Ascendant or rising sign.

Moolatrikona — Specific zodiacal areas assigned to planets as particularly congenial. Thus the Moolatrikona of the Sun is Leo 0°–20° ; that of the Moon is Taurus 4°–30°, that of Mars Aries 0°–12° and so on.

Nakshatra — One of the 27 asterisms.

Neecha — The degree of the "fall" of a planet.

Nisheka — Impregnation.

Panaphara — Succedent houses : the 2nd, 5th, 8th and 11th houses from the rising sign.

Pitrusthana — The house representing the father, i.e., the 9th *bhava.*

Rasi (Sign) — One of the twelve divisions of the Nirayana (fixed) zodiac.

Rasiguna Yoga — The aggregate of the products of the Rasi-multipliers and the *bindus* that remain in the *bhavas.*

Santana — Offspring.

Saptavargas — The seven modes of dividing the signs, viz., Rasi, Hora, Drekana, Saptamsa, Navamsa, Dwadasamsa and Trimsamsa. ("Rasi" is, strictly speaking, not a division but the complete unit to be divided).

Shodhyapinda (Shuddhapinda) — The sum of the Rasipinda and Grahapinda.

Sthira rasi — A fixed sign.

Swakshetra — Sign ruled by a planet.

Tithi—The lunar day as determined by the Moon's distance from the Sun. Age of the Moon.

Trikona—Trinal houses (or signs). Triplicity.

Trikona Shodhana—Reduction of the *bindus* in a set of trinal houses or signs.

Ubhaya (*Dwiswabhava*) *rasi* — A common or mutable sign.

Uccha—The degree of exaltation.

Upachaya—The 3rd, 6th, 10th and 11th houses from the rising sign.

Vargottama (Navamsa)—Dignity imparted to a planet when placed in the *rasi* and Navamsa of the same name.

Vidya—Learning or knowledge.

ERRATA

Page	Line	Incorrect	Correct
3	9	यत् शास्त्र	यच्छास्त्र
3 (*passim*)	19	longevity	duration of life
4, 6, 8, 10, 12 14, 16	Heading	–वर्ग	–वर्गः
7	last line	(कक्ष्या)	(कक्ष्या).
7	last line	it	is
14	15	Aspectal	Aspectual
17	26	Vaidyanath	Vaidyanatha
22	15	पादिपच्च	पादिपञ्च
27	28	receipients	recipients
28	Left side margin	Receipients	Recipients
42	17	ect.	etc.
49 (*passim*)	26	combust	combustion
50 (*passim*)	21	apparels	apparel
50	23	semen virile,	semen,
52	Heading	VI	IV
52	8	avocation	vocation
54 (*passim*)	26, 27	transitting	transiting
57	13	Karaka	relative
62	15	–वशाद्बु	–वशाद्बुधः ॥
64	1	collated	projected
73	27	or	or for
75	11	immediate	sudden
75	17	nett *bindus*	*bindus* nett
80 (*passim*)	2	transitted	transited
84	25	even	or even the
85	9	cardial	cardinal
92	Heading	VI	VIII
94	Heading	VII	VIII
95	17	to	on
96	5	person,	person
99	15	benefits	benefit
103	16	Regardng	Regarding
105	7	–वग–	–वर्ग–
107	18	a beneficiary	benefic

Page	Line	Incorrect	Correct
112 (*passim*)	16	transit over	transit through
115 (*passim*)	28, 35	issues	children
119	27	गतनवांश)	(गतनवांश)
120 (*passim*)	10	a natural	one's own
123	2	there itself	in the same house
124	12	their respective Ashtakavargas	his Ashtakavarga
127	28	child giving	child-giving
132	13	(पापकृर्तेरि)	(पापकर्तरी)
133	21	Uttarashadha when	Uttarashadha. When
134	6	–रुजा:	–रुज:
134	17	tastelessness	aversion to food
135	7	is	are
143	32	co-habitting	co-habiting
144	14	associated or	associated with or
145	7	उत्तरायन	उत्तरायण
145	28	संगण्ययो	संगण्य यो
148	18-19	happiness	children
149	10	अचन	अर्चन
151	6	मृंर्ति	मृर्ति
156	11	जीवाका-	जीवार्का-
159	5	अत्यल्नबिन्दु सहिसा	अत्यल्पबिन्दु सहिता
159	23	बुधात्विद्यास्थानं	बुधाद्विद्यास्थानं
159	24	Self-deposit	safe
159	26	Zanana	zenana
162	28	-शुद्द	शुद्ध
162	32	referred	mentioned
163	25	–लिप्तायुक्तो	–लिप्तासयुक्तो
163	26	–लिप्ताहता-	–लिप्ताहृता-
164	1 and 9	dividend	quotient
165	15	नंदभागा	नंदभागाः
168	4	मुत्यु–	मृत्यु–
168	4	–निंजांश–	–र्निजांश–
171	5	now explained	now to be explained
172	7	*rasi*	*rasis*
176	12	their own, a	in their own or

Page	Line	Incorrect	Correct
177	24	the same	they
179	21	पञ्चभूताः	पञ्चभूतानि
182	33	independant	independent
184	5	cow-house	cow-pen
187	31	at	in
188	1	referred	mentioned
192	2	भेरा–	भेरी–
193	4	arrived at	resulting
197	9	arrived	resulting
201	3	जनपुज्यता	जनपूज्यता
202	2	(rolling stock)	*Delete*
203	14	–निर्मिंताम्	–निर्मिताम्
204	28	–दोर्भिंः	–दोर्भिः
205	9	श्चतुर्भिं	–श्चतुर्भि
205	11	षट्ट–	पट्ट–
207	39	साडेसाति	साडेसाती
210	9	of longevity	or duration of life
221	5	Mth.	Mths.
232	Heading	(Gochara)	(Gochara)[1]
233	29	interpretted	interpreted
236	3	virtuous (elite) persons	the *elite*
236	16	disillusionment	temptation
237	20	–द्यूने	–द्युने
238	13	live-stock	maternal relatives
240	6	–द्यूने	–द्युने
243	7	–हृषीकाद्य–	–हृषीकाद्यु
243 (*passim*)	27	dissention	dissensions
244	20	loss,	loss
249	29	षष्ठ	षष्ठे
251	14	ill-reputation	disrepute
254	6	पुत्रस्थ	पुत्रस्थे
258	14	work	advantages
259	4	–रध्वार्तिं	–रध्वार्ति
262	24	छिद्रेऽसुखं	छिद्रे सुखं
264	14	loss	decrease

Page	Line	Incorrect	Correct
264	last line	after birth sickness	painful parturition
270	16	coveteous	covetous
271	14	बाह्मण	ब्राह्मण
272 (*passim*)	2	favourite	fond
274	22	of	through
277	12	~	मूर्ति
277	25	enemies	people
277	26	over	of
280	31	endowment of children	blessed with children
281	9	competancy	competency
282	3	(beingness)	(stamina)
70	5 to 7	For " The Sun's ...... (soft or rough)" read :— The Sun-ruled things are appealing to the eye on account of their shape, and those ruled by Saturn appeal to the touch, being soft or rough.	
Appendices			
(5)	2	&	α
(5)	2	Spica 16	Spica
(7)	1	About the Rasis and Planets	About the Rasis and Planets (Dignities, Debilities, etc.)